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THE TRINITY AND THE UNICITY OF THE INTELLECT

By

ST. THOMAS AQUINAS

Translated by

Sister Rose Emmanuella
Brennan, S.H.N.

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STRICTURES ON A WAR-TIME MISSION¹⁾

ONE of the things which stands out most convincingly from Carlton Hayes' record of his war-time mission to Spain is the merit of choosing as ambassador a man specially fitted for a difficult task, regardless of whether or not he has been officially and specifically trained for it. There is a sound basis of common sense in such procedure. Any organization, whatever it be, even if it be Government itself and diplomacy as a function of government, is nothing more nor less than machinery by which to accomplish human ends. Who uses said machinery, how it is used, and for what purpose, is the whole problem of the social and political life of the people of a nation in their relations with the people of any other nation. Machinery does not operate in a vacuum, without motive power. It is the aggregate of human persons who use the motive power, which makes government function, and by which all human organizations operate. Planned economy, planned warfare, planned construction of the peace basis of a philosophy of civilization are merely the laboriously designed blue-prints of machinery. None of these can function effectively for the common good of all humanity except by the integration of the people of any nation. Let it be emphasized and insisted on that by "integration," "regimentation" is not meant in this connection. Integration is consciousness of a human pattern in the evolution of a philosophy of civilization through the exercise of the free will of human beings toward their own perfecting of human society.

Carlton Hayes' war-time mission was to prevent Spain, as a sovereign State, being forced into or drawn wittingly into, a totalitarian concept of the State, which is the antithesis of western European civilization and culture upon which our own Christian philosophy of civilization is based. He was given this mission at the moment when all western Europe, with the exception of the Iberian peninsula (Spain and Portugal) had been defeated, crushed, despoiled, and was both helpless and

hopeless; and when the United States were not only still far from ready to meet a world emergency. But the people of the United States were all but completely ignorant of the meaning of the Nazi-Fascist proposed new order for the world, and our people felt more violently stirred in their emotions by the Spanish civil war than they were by any other manifestation of the unseen forces developing the Nazi, Fascist, and atheistic anti-God Bolshevik new order.

It is safe to claim that no professionally trained American diplomat as we train our career men today could possibly have met such a task successfully. Yet Professor Hayes did meet it successfully, not because he was a professor, nor a specialist of any sort, but because he *is*—not *was*!—a fully integrated Christian man. The fact that he is truly an historian was merely a valuable tool for his purposes. The fact that he is an alert and capable man of affairs (and I use that word rather than the word "businessman" which does not mean the same thing) was another useful tool to his hand. Still another is the fact that he respects and likes Spaniards as human beings, fully conscious both of their admirable traits and the faults of character in any individual. The most essentially useful tools he had and could use effectively were that he is "a just man" (to use a valid biblical expression: "Joseph was a *just man*") and an integrated Christian gentleman, to whom, as such, the pattern of civilization is clear. The definition of Statecraft is no more difficult than that. He accepted Franklin Roosevelt's mission unwillingly—not because he was afraid of it, nor because there was no visible chance of success—but because it was a duty, and to that kind of man duty carries with it a definite exhilaration. That kind of man—without self-analysis—does look on himself as expendable in a valid cause.

If one knows the man and examines the published record of his war-time mission, it is clear that he was not likely to be dislodged once he had landed successfully in Spain, and had become personally known to Spaniards of all kinds.

1) *Wartime Mission in Spain*, New York, 1945.

In the published record of his mission he refers repeatedly to his admiration of the British ambassador's (Sir Samuel Hoare's) "poise." Subconsciously Carlton Hayes would use that word in a deeper meaning: that of confidence, of self-confidence deriving from certainty of the essential rightness of the conflict into which he was drawn. And with that goes inevitably a measure of gay exhilaration, tempered by caution in his every act, for such a man does not know nor profess to know "all the answers." This latter mental quirk is one of the greatest of the many vices of our American "policy-building." Our Washington contains the most interesting great agglomeration of "specialist" groups we have ever had in our history. Each group is sure of all its particular answers. No two groups have the same answer. Washington has not been the mad-house most of us called it during the war. Washington has been and still is a clear and intelligible picture of groups of earnest, intelligent, and in the main, honest men, each firmly convinced of its own rightness, but all lacking together coherence in the fundamental and over-all rightness of principle which makes the universal pattern of right civilization. All of them lack the cohesion which comes from a common basis of justice without which civilization can not be built. All of us together lack integration in the sense in which we have used it here. Consequently our organizational machinery can not operate with complete effectiveness as a democracy. The fact is amazing, that in spite of it, Hayes' war-time mission was so completely successful; and that in spite of it, the "United" Nations won the war physically. Whether we shall win the war spiritually, that is, in its essence, remains for future generations to determine. It is still up to all of us to win it, since machinery alone can win nothing. *We* can win, who are the motive power by which organizational machinery functions. No machinery can do that, no matter how well designed it be.

Several reviewers of his book have felt that there is a great deal which Professor Hayes did not dare to say in his record of his war-time mission. It is dangerous to attempt to read between the lines of what any responsible man says. The reader is too likely to go off at some tangent on to a line never meant by the writer, because of some obsession inherent in the reader himself. His references to his difficulties here at home in the pursuit of his official policy are a pertinent case in point. Any American who has had long personal experience of the operations of our diplo-

macy knows very well that his only truly difficult field is not in "foreign" affairs, but in Washington. Washington is the only diplomatic field which can be dangerous to an American diplomat.

On his arrival in Spain the new ambassador was confronted by that greatest of all diplomatic dangers. We have no truly American public opinion except pressure of that God-given common-sense which always saves us in the end, after tragically unnecessary expenditure of our best lives. The Spanish civil war had filled all our minds with half-baked or completely unbaked and raw violences. "Liberals" rejected all trace of true liberalism, and had become violently doctrinaire or had reached an amorphous mentality in which a man could not make up his mind on any issue. "Conservatives" had gone far toward accepting, unconsciously, the actuality of totalitarianism. "Radicals," from "Red" to washed-out pink were partisan and accepted some "Party Line" as "fellow-travelers." On the subject of Catholic Spain, Catholic Americans were as violently divided as all others, for each of us was as profoundly ignorant as his neighbor of the subject of Spain—or of the Catholic Church as an administrative organization, or of Catholicism of which the administrative body of the Church is the machinery without which Catholics, as a communion and a community can not function as effectively as we should. All of us tend to personalize our causes of divergence. We hated Hitler. We despised Mussolini. We hated and despised Franco, or we upheld everything that Franco did. It seemed to some of us that since Spanish bishops seemed to uphold Franco's regime, it must be true that the Pope and the Vatican also upheld his regime, and his form of government and his acts as a political Party dictator. Therefore, it appeared to some that the Papacy itself must be essentially totalitarian and "Fascist." One has only to observe the verbal utterances and writings of several professional Church historians of Italian origin among us to note the effect on the American mind of that kind of loose historical thinking.

Professor Hayes is a just man. He is a true, objective, and balanced historian. He is an integrated Catholic Christian. It is most probable, therefore, not that he did not *dare* to speak of the repercussions of these things on American public opinion which made his task so difficult; but that his public record of his recent mission was not the place for it. It is much more likely that his

calm and even-tempered presentation therein of some of his major difficulties will go very far to evoking the sound American common-sense which does win among us in the end. Even that fine, sober and judicious person, Cordell Hull, was so strongly affected by this clamor behind the ambassador's back to eliminate Franco, that the State Department actually attempted to violate a firm agreement concerning vital supplies of oil to Spain, in spite of the urging of the allied war chiefs, and unknown to them! The anti-Franco urge had so permeated our Federal government, that his elimination and the reconstruction of a Spanish Republican government actually seemed to some of our most important war agencies to take precedence over our policy for preserving the essential neutrality of Spain and the relation of that policy to our eventual break-through of the solid walls of "fortress Europa." Again, the almost fatal consequences of our national custom of back-stabbing practiced on responsible officials shows very clearly in his study and without the slightest rancor on the part of the ambassador, several of the reasons why we have not built and can not build a constructive foreign policy for peace until we have integrated our State Department with our whole federal government and with the people of the United States. Professor Hayes refers constantly and disapprovingly to the difficulties caused by this "panning of the State Department" which has come to be a pastime of journalists and news commentators, but intelligent analysis of the Department *is* in order. If it is permitted to read between the lines in that regard, his experience in one of the most difficult diplomatic posts in the world at that time, in the most terrific epoch in the whole of recorded history, is almost certain to produce from his pen an historian's book on the nature of our incoherence and inconsistency in building policy on the basis of what we should have learned socially, philosophically, scientifically and spiritually from the history of the almost successful destruction of human society.

Most of us have not yet grasped the over-all meaning of the various Congressional investigations which have taken up so much of the past weeks since official records have been opened. President Truman has alluded to it. In connection with a tendency to "smear" the memory of Franklin Roosevelt in connection with the Pearl Harbor Inquiry he said "We are *all* to blame." More recently he has laid great stress on "fact-finding" rather than "fault-finding" in connection

with management-labor relations. Those two sentences are so simple that people fail to see how important they are. The series of facts which are over-whelmingly clear as they emerge from the inquiry into the disaster of Pearl Harbor, shows, not dereliction of duty among high officials, military and civilian, but utter lack of coherence in public affairs. Many capable men did find, collect and set down facts vital to our continued well-being and safety in a very shaky world. Nobody ever collated them and wove them into a clear pattern and a chart for safe policy that we could all understand. It was nobody's business to do that, apparently, although there is somewhere a Constitutional provision that presidents of the United State shall, from time to time, report publicly to the representatives of the States of the Union and to the people of the States through their immediate representatives, on the state of the Union. With that Constitutional provision living in men's minds it should never happen that we could be caught in so disgraceful a way. If the legislative and executive branches of our federal government are alert and well informed on the state of the Union, it is not possible for us to speak of a "sneak punch" in our foreign relations. Such a destructive defeat as that of Pearl Harbor is not a possibility. Neither is so over-whelming a conquest of the Pacific by the Japanese. The proof of both these statements lies in what we did, as a people, when we put our minds to it. A further very clear illustration and proof of our lack of cohesion among the responsible departments of government and of officials within them, and a consequent absence of coherence in the policies for which they are responsible to all of us, lies in the various examples Carlton Hayes gives us in his record of his war-time mission in Spain. It is a dreary spectacle, but bad as it is, almost of minor importance compared with the appearance of all war-time Washington at that time if the veil of mystery could be wholly lifted. No, I think it is not that he did not *dare* to say more than he did, but that he did not need to say more at that time in order to get serious minded people thinking about the reasons why such things happened then and are happening again today among intelligent Americans. I think that this is by no means his last word on the subject. From the very fact of his war mission he is no longer (if he ever was) the "theorist" so many of our "realists" like to call professors. He has met the professional specialists and experts and authorities of diplomacy on

their own ground and has done at least as good a job in their own field as they did. All credit to him.

Many years ago, when I was very young, I used to sit, literally, at the feet of a Chinese philosopher and scholar. He possessed the literature of Europe as well as his own. He possessed the English language far more vitally than most of us. It has seemed to me in a life-time of intimate acquaintance, friendship and some enmity with Asians, that among them the cultured Chinese is the only one who understands our western philosophies, our religion, and our ideologies at least as well as we do ourselves.

We often talked—or at least I, being very young and very green, listened, while he talked—about Christianity. He said to me once: "I am not a Christian. Some of you no doubt would classify me as a Pagan. There is nothing in Christianity, however, incomprehensible to the Oriental mind. Christianity flows out of Asia, through Asian minds. Christianity could very easily be made intelligible and completely acceptable to the Oriental mind, which means, to the minds of the great majority of the human race.

"The idea of God, for instance. There is nothing in that idea un-acceptable to the Oriental. Nor the idea of the Trinity. To us, it is perfectly intelligible as a fact, and to us there is no need to analyze the exact nature of the fact, if it *is* a fact. The functions of the Trinity? Simple and necessary. The Creator—of course; the Cause, and the Continuing Cause; the whole scientific evolution from the Cause. Permanent and evolution-

ary. The Redeemer—of necessity. Once you accept the fact of human free-will, Redemption would be necessary and would be made effective in the most obviously natural way, by the assumption of human as well as of divine nature, and by the instrumentality of a woman, in the natural way. That does not make the woman into a goddess, but it would necessarily give her a primacy among human beings, and a place of special honor, and of effective power. And the Redemption too, is a continuing, evolutionary, permanent process. Then comes the function of the Enlightener. After creation and redemption must come the answer to 'what is it all about?' That is His function. Where would He begin? Not among Orientals, surely, already predisposed and forming the great majority of the human race. No. He would begin with the hardest problem of enlightenment! He would begin with that element of the human race which is inherently recalcitrant to Christianity: the western European mind."

Nothing ever said to me has ever made so profound an impression on me. Only an integrated Christian like Carlton Hayes can grasp the fact my old Chinese friend stated so simply, and relate it to war and Statesmanship.

We Americans are fundamentally a Christian people. Only by the conscious integration of Christianity with the true American principles which flowed out of it into our Constitution as a guide for our political acts can we get the right answers to world problems.

WILLIAM FRANKLIN SANDS
Washington, D. C.

FATHER PESCH'S ECONOMIC SYSTEM

II.

BEFORE considering nationalization and government monopoly, we should, Pesch says, contemplate a more equitable distribution of property and more effective means of controlling and regulating the acquisition and management of private property. The people must be made aware of the fact and realize that all private property is encumbered, so to speak, with a "social mortgage," i. e., with an obligation towards one's fellowmen and towards the common good. Property is indeed power of disposal, a right of dominion over things, as a right part of the moral order.

While ownership is the highest of the so-called real (as opposed to personal) rights, it is not the highest right, appertaining to man in relation to external things and effects. The right to live and to the necessary means of subsistence is prior to the right to own. In other words, property is not an end in itself. It must serve not only the owner but the community as well. God, the supreme owner of the goods of the earth, intended these to be used by all men as a means to their final end. Owning them individually, man is likely to take better care of them and to use them

more judiciously for that end. But man should always remember that he is, strictly speaking, only a steward of the things God has given in his possession, and therefore accountable for his stewardship. He should, furthermore, keep in mind that property is a *social* institution which functions properly only in a society in which solidarity of rights and duties is both the basis and the object of the legal order and public authority. Maldistribution of private property renders such solidarity impossible in the long run and thus undermines the very foundations of property. That is why Solidarism favors a strong middle class, demands de-proletarianization and more widespread ownership rather than less.

We have seen, thus far, how much importance Solidarism attaches to the "socialization" and organization of man, subject (i. e., the responsible agent) and end of the national economy, before it "puts him to work." The threefold solidarity and the regulation of the system of property are the indispensable conditions of that "industry" which is the principal cause of national wealth and welfare. We will now turn to the economic process itself and the solidaristic concept of production, exchange, and distribution.

The end of national economy is the satisfaction of the material needs of the national community. The principle of satisfaction of needs includes hygienic, esthetic and ethical considerations. Pesch does not expect the economist to examine what is right from the viewpoint of morals, art and health; the economist needs simply to recognize the economic relevancy of these aspects of supply. Indecent fashions, ugly dwellings, harmful drugs are not merely the concern of the moralist, the artist and the medical man, they are just as well the concern of the economist, insofar as they defeat the purpose of his activity: National welfare.

The supreme law of production, from the viewpoint of Solidarism is: Adjustment of production to consumption. This goal can hardly be reached without an attempt to stabilize the volume of consumption and to control if not eliminate the business cycles. The cultivation of new demands by producers and consumers is one of the main factors that make for instability of the market. Father Pesch is far from advocating a static civilization without technological progress, improvement of consumers' goods. But much of our present-day production actually wastes materials and energy in the making of meaningless, useless, ugly, or even positively harmful articles simply

for the sake of profit. A stupendous and ever increasing amount of money is squandered year after year to create artificial demands through advertising and to induce people to spend a part of their income for commodities and "services" which benefit neither them nor society at large. But only another philosophy of life will change this. It is not only the avarice of business that accounts for this but also the metaphysical vacuum in modern man which makes him crave for ever "new experiences" and incessant change, cravings which the fashions, the news, the movies, the radio, etc., provide. To overcome the anarchy of production will be one of the main tasks of the functional orders or vocational groups. A nation will be secure and prosperous only if its production is sufficiently diversified. In times of economic crises those nations suffer most that have "all the eggs in one basket." There should also be always a sound proportion between the necessary, the useful, and the comfortable goods produced. It is an indication of cultural decadence when the production of luxuries prospers while the masses starve, or whenever the man of moderate means spends his income, giving preference to satisfaction of demands of a second and third order.

This leads us to the question of exchange which Pesch did not regard as a form of production, viz., the creation of time, place, and especially ownership utilities, as we do today. The guiding principles of exchange, according to the Solidarist point of view is: Good quality of the commodity and just price. Deception of the buyer and consumer regarding quality and quantity of the commodity in question is economically unjustifiable in that it diverts the national income into unproductive channels. The price must be fair both to the producer and the consumer. It is likely to be reasonable if it covers cost of production and yields a profit in due proportion to the service rendered. The producers of the necessities of life, such as food, clothing, housing, etc., must offer them for sale; they are not permitted to retain them simply to make greater profits and to exploit the distress of prospective buyers. The "planning" of production, i. e., its adjustment to the demand through the concerted action of the producers in the vocational corporation will help eliminate the temptation to restrict supplies intentionally. Father Pesch does not believe in governmental price administration in normal times. Modern cost accounting, supported by good intentions, the spirit of solidarity and the assistance of

the vocational organization should make it possible to determine approximately the "just price" without recourse to the State.

The "just price" is, of course, closely related to the question of equivalence and fair compensation. Maldistribution of income and wealth would be largely impossible if it were possible to determine definitely what is due the human representatives of each factor of production. In other words, the problem of personal distribution could probably be solved most satisfactorily if we could solve, in a *practical* way, the problem of functional distribution or "imputation." The separation of the worker from the means of production has moved the problem of "just wages" on the one hand and of just profits, interests, and rents on the other, into the foreground of the social question of today. Wherever decentralization of production and ownership overcomes the distinction between employer and employee, there the problem of a just wage recedes automatically into the background. But where the wage contract and the wage system remain in operation, there we must revive the old principles of a decent stand-

ard of living (in keeping with one's social position) and of subsistence, and we must reject the "objectification" of the striving for profit which renders gain an end in itself. In other words, we must re-establish the supremacy of the principle of the satisfaction of needs. Labor, Pesch points out, is not a mere commodity and the determination of its remuneration cannot therefore be left to the supply and demand "mechanism" of the labor market. Labor is a personal service, the value of which must be measured in keeping with its natural destination.

Where the formation of income and wealth is based on the principle of just reciprocation, there exchange and marketing cannot become a field to be plundered. National economy is the province of welfare established upon national industry, rather than a field of idlers and pirates. In this dominion there should prevail the biblical injunction "he who does not work shall not eat," but he who does serve should receive his just share of the national wealth and welfare.

DR. FRANZ H. MUELLER,
College of St Thomas
St. Paul, Minn.

UNWHOLESOME INFLUENCES RESPONSIBLE FOR DELINQUENCY

IN recent years delinquency of children and youths has been a subject of interminable discussions. Nevertheless the problem still persists; apparently the evil will continue even in an aggravated stage. By popular verdict parents and the home are held responsible for the transgressions of youthful offenders. But are not these parents the product of an age which has promoted doctrines and policies inimical to the very principles, laws and traditions fundamental to marriage, the family and the home? But what right does a society, does a State, guilty of not merely tolerating but of promoting divorce for reasons that are mere pretexts, which permits slums to exist and taverns to be conducted by shady characters, to mention but a few of the evils responsible for conditions complained of—by what right, let us repeat, do they put the chief blame for juvenile delinquency on the parents?

And what about the "good people" who never move a finger to eliminate influences and condi-

tions that make for broken homes, evil environments, contamination of the minds of children and youths by newspapers and pictures? Would it be possible in any of the larger cities of our country to induce ten thousand families to protest against the repulsive custom of their daily to publish detailed accounts of crimes and scandals, discussing things which St. Paul says should not even be mentioned by Christians, by cancelling their subscriptions? Let these "good people" beware of throwing the first stone at unfortunate neighbors whose children must face the judge in a juvenile or criminal court.

It is in the last issue of *Federal Probation*, quarterly journal of Correctional Philosophy and Practice, Mr. Morris G. Caldwell discusses dispassionately the "Control of Post-War Delinquency." He too realizes that "perhaps one of the most potent factors in producing the upward trend of postwar delinquency is the serious breakdown of the American home and home life which has occurred during the war." He believes this break-

down is reflected in the "increase in divorces, increase in illegitimacy, thousands of homeless children waiting for placement, lessening of actual amount of home life, working mothers with small children, separation of families, slackening of parental supervision and discipline, and many other home conditions that produce juvenile delinquency." Mr. Caldwell fears, furthermore, that the economic and social dislocation following this war may create much delinquency. Speaking with the knowledge we may expect from the chairman of the Council on Youth Delinquency, he by no means places all the blame on family and home. What he says in the following paragraphs of his article should give many people to think. For Mr. Caldwell writes:

"Unwholesome community influences comprise another set of factors which may greatly accelerate the upward trend of delinquency. Some of the most important of these influences are: the absence of social and legal measures for the protection of children; unregulated taverns; roadhouses; unsupervised dance halls; slot machines and other gambling devices; movies harmful to children; sex literature available for chil-

dren; substandard conditions in various types of trailer camps; and immoral influences bordering on vice. These unwholesome influences and interests are difficult to eliminate or control, because they are great in scope and powerful financially, politically, and socially (may we ask readers to ponder this statement. Ed. *SJR*).

"Finally, an unprecedented lowering of moral standards has occurred during the war. The decline is evidenced by the lowering plane on which personal relationships are conducted today, immoral conditions found in many homes, unwholesome conditions prevalent in many communities, and moral corruption as found in city political machines and State governments. The decline of morality, which has apparently permeated every phase of our economic, political, and social life will undoubtedly be reflected in higher delinquency rates in the coming period."¹)

What is here said is reason for self-examination on the part of every man and woman in the land. The conditions referred to are nation-wide, and they are by no means found only in large or larger cities. They may exist also in semi-rural communities. It is this situation must be met, in the first place.

F. P. KENKEL

PRIVATE OWNERSHIP OF TIMBERLAND

RAPID mutation is one of the outstanding characteristics of the capitalistic system. This, one of several reasons responsible for social unrest, promotes economic insecurity and affects the stability of institutions even. The intentions of lucrative capital are served by frequent change; hence the liberal bourgeoisie denounced, as "inimical to the best interests of the people," and abolished the dead hand and primogeniture. Like all human institutions these two gave rise to abuses; but when the members of the third estate destroyed them, land was made to assume the character of a commodity. Here is the source of some of the rural problems of today.

Capitalists should never have been permitted the 'liberty' to speculate in land; but neither should land owners have 'enjoyed' the right to mortgage their property regardless of the limits which the normal value of attainable crops, proper use of land, the rights of heirs (considered from the standpoint of the family), and the common good impose on land ownership. Land by its very nature and use is ideally common property. Not alone security but also stability of ownership of land is an important factor for the wel-

fare of society. The tenant will not give to the land the care bestowed on it by an owner who, as is the case with farmers in many European countries, knows his acres will remain in the family, become the property of his son and grandchildren. Cultivation of a forest, or sizable woodlot, is almost out of the question where the future holds no promise of reward for a farmer willing to sell "at a profit."

It is Vermont's State Forester, Perry H. Merrill, President, Natl. Association of State Foresters, states: "Past experience has shown that the stability of forestry rests largely upon the stability of ownership of forest lands." From this premise the writer proceeds to the statement: "Therefore, one of the major objectives to be attained in placing forest lands under sound management is to get such lands into the proper class of ownership."²) Possibly the reader may expect Mr. Merrill now to say, 'therefore forest lands should be owned by the States and the Nation.' What he does state is this: "The policy should be directed toward retaining in *private ownership* (italics in-

¹) Loc. cit. Wash., D. C. Oct.-Dec., 1945, pp. 9-10.

²) *State Government*. October, 1945, p. 177.

serted) as much land as can be economically operated."

The author of this declaration evidently realized that the vast majority of American farmers are by no means sufficiently aware of the need and obligation to cultivate whatever woodland they may own. For Mr. Merrill continues: "Intensive education is the first step to be taken in persuading woodland owners to handle their forest resources as a crop." As a means to this desirable end he recommends the following policy:

"If satisfactory results are to be obtained, at least one forester, trained in forest management should be placed in each forested county to work with woodland owners, giving special attention to cutting practices and the marketing of forest products."

An educational program aimed at developing forest resources on private property may be, as this forester observes, "a public responsibility."

In that case, the cost of the program "may well be shared by the state, local, and federal governments." But, after all, they can but appeal to the profit motive, or at best to a vague nationalism in their efforts to promote the cultivation of timber by private owners. They can neither inculcate in the minds of farmers nobler motives than those referred to, nor cultivate effectively the conviction that flows from the concept of human solidarity, our obligation toward the present and future generations either of one's own family or of one's fellow men. A German poet speaks of a landowner who, walking through his timber, experiences the sensation that he was gently putting one hand into that of his ancestors and the other into that of his grandson. Thus do the generations of men co-operate, promoting at the same time the common good.

F. P. K.

Warder's Review

Nil Desperandum

ONE of the Bureau's correspondents in Europe recently expressed the wish for information to grant him "a clear perspective of the American scene." He did not know, he writes, whether or not to accept the authority of Van Brooks, Theodore Dreiser, and others of their kind as representatives of the American mind. "The only Catholic presentation of America that I have seen is Williams' 'Catholicism and the Modern Mind,' which is neither scholarly nor well written. But if a real culture is to arise in the U. S. it will surely be the work of Catholics. The Words of Eternal Life are the most vital ones wherewith to shape a new era of literature and culture generally."

To this the writer added a few statements which remind one of the pessimistic views expressed by distracted Romans in the waning days of the Empire:

"We of the old world are too dispirited for these high adventures of the soul. I have lived in and loved Cologne and Aachen, and many a little *dorf* along the Rhine. And when I suddenly remember that I shall never see them again as they were, but only as charred skeletons, dull despair deadens all hope and ambition."

Although not a German at all, the writer adds: *Aber man muss geduldig sein.* It appears to us something stronger than patience is needed

at the present time. It is fortitude of the highest quality we must oppose to the influences a disintegrating civilization is exercising on the minds of our generation, and also to the despair and pessimism conditions obtaining in the world tempt the best of us with. The indifferent are those who are satisfied to be content so long as the trough of swill provides their growing needs and perverted desires.

Europe may, in fact, be on the way to the morgue. Nevertheless, we must carry on in the firm belief: *Stet crux dum volvitur orbis!*

On Jails

IT is necessary for the understanding of what follows to know that the British Government assumes the power to force youths to labor in mines. They are known as "Bevin" boys, from the individual chiefly responsible for this policy. Last fall, one such boy, who had refused to comply with the order, was given a twenty-one day adjournment by a court for him to think it over. At the end of this time he still refused to go down the mines and preferred a prison sentence. "This," so the *Howard Journal* reports, "is by no means unprecedented, but the sequel is."

One of the Bench, a Labor magistrate and a Visiting Justice, so this journal for prison reform

relates, invited the boy to "visit the prison before he finally refused to obey the Ministry's direction. After an hour's tour of Strangeways with the magistrate, the lad wrote to the Justices' Clerk saying that he would go down the mine. He later remarked: 'I didn't like the way the prisoners all looked the same or the way they talked in whippers. I should hate to be shut up under such conditions. Mining is better than jail, I think, though I don't see any shame in going to prison, because I have given mining a trial and have been underground for three weeks.'"

Despite the obvious objections the *Howard Journal* believes the magistrates were justified in taking an exceptional step to save the lad from going to prison. "But we too," so the discussion continues, "also have toured Strangeways and found it to be one of the nastiest of all our obsolete slum prisons, and we hope that Councillor Walton, who obviously has initiative and determination, will turn some of his drive into making Manchester prison less unfit for 'criminals' to live in. It is not merely 'Bevin' boys who should be preserved from the squalor of the average barrack prison. As the Home Secretary has publicly confessed, there must be a clean sweep of the old prisons as soon as practicable."¹)

Our reason for pointing out this "Sidelight on Strangeways Prison" originated in the desire to remind readers of the existence in our country of numerous prisons and jails as squalid and horrid as the Manchester penal institution spoken of. This is not mere heresay. Federal Authorities have repeatedly conducted a survey of local penitentiaries and jails, and discovered the majority to be unfit for the safe keeping of Federal prisoners. In an important mid-west Commonwealth there are only two jails Federal Authorities make use of.

Existing conditions are largely due to the indifference and negligence of local authorities. With the intention of remedying the scandalous conditions existing in local jails, it is recommended that the inspection, control, and supervision of these local institutions should be entrusted to some State officer or Department. This policy has been adopted in a number of States with satisfactory results, it is said.

Once again, however, functions of local communities are to be controlled by a central political power. Why not make local judges and grand juries responsible for the conditions prevailing in jails? Or has self-government failed among us?

Malthus in India

IN his "Harmony of Interests," published in 1852, Henry C. Carey accused "the modern school of political economy"—sired, let us add, by Liberalism, of saying, "Be not fruitful; do not multiply. Population tends to increase faster than food." "It prescribes," so the noted economist declares, "disobedience to the earliest of God's commands. Obedience thereto, by those who are poor, is denounced as improvidence; and to those who are so improvident as to marry, it is thought 'important to pronounce distinctly that, on no principle of social right or justice, have they any claim to share the earnings or the savings of their more prudent, more energetic, more self-denying fellow citizens.'"

What is a quotation from the October issue for 1849 of the *Edinburgh Review*, long one of England's influential moulders of opinion, expresses well the attitude adopted by the Liberals of the capitalistic era toward the problem of population, which has become annoying because of the growth of destitution and degradation of the masses, for which they were responsible. And in spite of what economic Liberalism claims, and not without justice, as its contribution to civilization, vast progress in the realm of applied sciences, restriction of human fecundity is still advocated as the one great universal remedy for poverty and what not. At the fourth convention of the Catholic Hospitals' Association of India, held at Nagpur in November last, Sister Mary of the Sacred Heart, M.D., pointed out, in an address on Catholic Maternity and Child Welfare, that the Commission appointed to inquire into the Bengal Famine has advocated the teaching of birth-control as a means to prevent famine in future. This report had been well received. The Post War Reconstruction Public Health Sub-Committee recommended the teaching of birth-control in Health Centres. The *Madras Mail* of September 30 stated that in communicating its approval of this resolution to the executive authorities of Municipalities and local Boards, the Government had informed them they were empowered to incur expenditure in order to implement this resolution and that such expenditure could be included in the usual application for grant-in-aid for Maternity and Child Welfare work.

"Southey," so Carey wrote, "denounced the Byronian school of poetry as 'satanic,' and so may we fairly do with the school of political economy

¹) Loc. cit., Vol. VI., No. 4, London, 1944-45, p. 183.

that has grown out of the colonial system . . ."¹⁾ Unfortunately, what was first proposed as a theory based on a fallacious concept of a mathematical nature, has been widely accepted by "reformers" as a panacea. That it should appeal to a generation devoted to the promotion and enjoyment of things earthly and temporal, need not take wonder.

The Sky is the Limit

YEARS ago we were told the following anecdote. An Englishman who had established himself in a certain middletown of Germany was engaged in contracting with a chore-woman for her services. She told him, she expected breakfast at seven, a lunch at ten, dinner at noon, a collation at three, supper before she left, and one mark fifty pfenning for her day's work. Unaccustomed to such a work program, the Englishman inquired of the woman in utter astonishment: "And what are you paid if you eat all day long?"

What is called in *Inter-American Labor Notes*, official publication of the Office of Inter-American Affairs, "oil strikers inclusive program," called to mind the story related. The information says:

"Workers in all oil companies operating in Colombia have recently addressed demands to the companies that contain 93 points which appear to cover practically all their needs.

"They ask for pay raises, a minimum of at least 40 percent of the wages paid in the United States, fifteen days' annual vacation, a bonus of fifteen days' pay, and retirement on two-thirds salary after 15 and 20 years' service regardless of the employee's age. Medical service was asked for employees and their families, as well as free transportation for funerals, union meetings and week-end holidays. Union officials' salaries would be paid by the companies, which would furnish clubhouses for the unions."²⁾

While some of the demands appear reasonable enough, others are evidently incompatible with the present wage system. Workers can not demand of industry a living wage, one that will keep them and their families "in frugal comfort," self-sustaining social units, independent and proud of the economic security attained by them, while at the same time they seek advantages every able-bodied wage-worker should be able to provide for himself. The demand that companies should pay Union officials' salaries is even fraught with danger. "Whose bread I eat his song I sing," points to a possibility Unions must forestall.

Possibly the leaders of the Colombian oil workers, who have undoubtedly been exploited by foreign companies, extended the demands to such ridiculous length because they knew the concessions asked for would not be granted by the employers. "What industry, privately owned, will not concede," so the tempters may have told the workers, "will be ours by right under Collectivism. That is our goal." What has been called "the storm over the Andes" is the result of racialism—the workers are largely Indians—impregnated with communistic doctrines.

A Suggestion

IT is not intolerance," so G. Bromley Oxnam, Bishop of the Methodist Church, New York, asserted in the provocative address delivered by him in St. Louis last Reformation Sunday, "to refuse to accept dictates that would deny Protestant Churches the right to engage in missionary work in other lands . . ." No, we would not call it that, but stubborn insistence, as far as Latin America is concerned, to carry the message of a house divided in itself to unwilling peoples.

One who knew our neighbors to the South of us well, and was numbered among the leading Americanists of our country, was no more favorably inclined to proselytizing in Central and South America by his compatriots than the Catholics who refuse to second the missionaries' efforts. Having recorded the fact, in "The Awakening of a Nation," meaning Mexico, that one of "the landmarks of Zacatecas," the Augustinian monastery, had been "denounced under the 'Reforma' (1857-1860)," Charles F. Lummis goes on to say, "the Presbyterians bought the church portion of the building for \$25,000 (possibly one-sixth of its value) and dedicated it to their services in July, 1884." To this statement he adds the significant opinion:

"The American missions to 'convert' Mexicans from one Christian church to another meet a notable tolerance in Mexico, considering their errand, and maintain small congregations of the lower classes, who attend for motives not wholly unselfish or religious."¹⁾

It is a fortunate coincidence Lummis should state on an adjoining page: "It is fair to mention the fact that infanticide, in any 'degree,' is a civilized invention as yet wholly unknown in Spanish America."²⁾ The crime referred to is practiced in our midst to an appalling extent. It ap-

¹⁾ The Harmony of Interests. Second ed., N. Y., 1856, p. 201.

²⁾ Wash., Dec., 1945, p. 2.

¹⁾ Loc. cit., N. Y., 1899, footnote, pp. 29-30.

²⁾ Ibid., footnote, p. 27.

pears to us, the missionaries our sects send into Catholic countries might well be employed at home in an effort to improve the moral standards of the nation by bringing religion back to the de-Christianized masses. Birth-control, abortion, di-

vorce, juvenile delinquency—all of these are symptoms of a sick society. If there is balsam to be found in Gilead, let all men of good will hasten to apply it to the more than five wounds our nation suffers from.

Contemporary Opinion

THE State Governments are close to the people. They can, more than any other single agency, give a lead to the country. After all, they were the original government in this country. They stand for the basic tenet of our federal system which is a sovereign Union of sovereign States. The highest sovereignty of the States is fulfilled when each fights (!) to give its best to the whole.

HARRY S. TRUMAN¹⁾

For the people outside the Big Three national boundaries, the peace is gradually becoming apparent. In Teheran and Turkey they can see how defensive Russia is going to act; in Indonesia, Palestine, and in Pundit Nehru's India they can see Britain's weaknesses; in the U. S. withdrawal from the European scene in all but the commercial field, they can see the coming shadows; in China, where U. S. capital and U. S. politics have found a virgin field, they see the real dollar imperialism beginning its first double effort; and in Japan, where real control will lie with America and Russia, they see the New Big Two, who have now divided the world economically and politically into two spheres of influence in power and trade

There is only one spot to which the Big Three and minor French audiences can be safely distracted without rousing too much self-consciousness, and that is to Spain. There the cynical acceptors of so much post-war totalitarianism can find one authoritarian system which is not their direct responsibility and to which they can therefore cynically apply theories of the foreign necessity for Democracy.

While Franco holds the attention of his attackers and defenders, the two diplomats of Big Powers quietly divide the world into its Eastern and Western hemispheres, and carefully balanc-

ing atomic bombs, pin their trust in a peace, based on men of good business and strong armaments.

The Irish Catholic

Dublin

England back in 1926, with a Labor Government in power, faced a general strike. As a consequence, the Parliament passed a statute known as the British Labor Disputes Act, which defines legal and illegal strikes. It would be a good pattern for America to follow. It places a large measure of responsibility on those who would interrupt vital industries and injure the public interest.

The idea that a few persons may walk out and, through the discipline of a union leader, produce at any moment a work stoppage variously called "an unauthorized strike" or a "continuous session" of union members in meetings that last all day or for several days and thus deprive the public without warning of vital services, is a travesty on democratic government.

No strike should be legal if begun before the processes of law are given their opportunity to bring about peaceful settlements. Penalties must be enacted to prevent the instigation of illegal strikes. Machinery for the orderly handling of grievances must be prescribed and rigidly obeyed.

The time has come to place the public interest above any individual's caprice or selfish desire. The right of an individual to quit work is guaranteed by the Constitution but the right of two or more persons to influence or control the working of others is subject constitutionally to the regulatory power of Congress.

DAVID LAWRENCE

The United States News

If the ability to pay, based on estimated future profits, becomes a criterion for raising wages, would the plan operate in reverse and wages be reduced if company finances were such that it

¹⁾ Addressed to twenty-sixth Conference, Natl. Ass'n. Secretaries of State, Oct. 19, 1943.

was warranted? It is not the expectancy or privilege of company stockholders to demand all of the anticipated extra profits to be paid in dividends. However, they often receive a reduced dividend or none in unprofitable years. If it comes to pass that employees of incorporated companies take wage increases that will equal all extra profits, is it not likely that those with money to invest might decide just to keep it in the old sock, because "hiring out" of their money would bring no return? And then where would full employment be? Isn't it a principle-determining commission we may need instead of a fact-finding one to establish some valid rules on the rights of workers and the rights of management? If those hundred and one government questionnaires didn't uncover the facts of business life . . . what hope is there for the proposed board's sleuthing expeditions.

Labor News Brevities,
The Employers' Association, Chicago

Hammurabi, of Babylon, wise man that he was, did not invent private property, as he was at one time credited with having done. Like all great law givers, he codified long-established and well-tried customs and private property was one of them. More than a thousand years before Hammurabi's time, the great city of Lagash, although located in what afterwards came to be called Babylonia, already had a well-established system of private property. A Mr. Lupard, who, if he were still alive, would be at least 6,000 years old, a great functionary of Lagash, bought a property, and in addition to paying for that property, was expected to make a present to the seller as well as to what we should call the house agent, showing that the policy of demanding what is known as a "pot of wine" in Rio de Janeiro, and is regarded as a hardship by tenants when purchasing a property, or renewing a lease, is of immense antiquity.

The Statist

As no single man can stand absolutely alone, so no nation can stand absolutely alone. The well-being of every nation requires a sense of security in the world. For this reason, America, great as our nation undoubtedly is, does not and cannot stand alone because Americans are not the only men on earth. For all the rest we must have that respect and kindly feeling which both our Constitution and the Gospels teach.

WILLIAM, CARDINAL O'CONNELL

Fragments

IN the course of one of his lenten-sermons, preached at Mainz in 1848, William Emanuel v. Ketteler exclaimed: "Christian brethren, let us observe the Christian teaching for a single day, and all social evils will vanish as by a magic wand."

In his essay on "The Predicament of Modern Man," D. Elton Trueblood tells us: "Spengler predicted the rise of Caesarism as a national development in our period of declining vigor." But long before Spengler, William Penn wrote, "Men must be governed by God or they will be ruled by tyrants."

Discussion in *State Government* of "Suggested State Post-war Legislation," as recommended by the Council of State Governments, closes on this note: "Finally, a very important general recommendation was made urging that in the interest of the development of state responsibilities the States rely as little as possible on the Federal Government for financial assistance."

Writing on the adjustment of labor disputes, Mr. L. B. Schwellenbach, Secretary of Labor, reminds his readers: "To those who call for compulsion to halt industrial strife let me say that it was this same impatience with strikes in 1923 which started the Italian people along that bitter authoritarian road which leads to sure destruction. Let all of us, including management and labor, remember that example."

Having referred, in a letter to the Bureau, to Professor Carlton Hayes and his "Mission to Spain," a particularly qualified individual writes: "I have a high regard for him. He did a superb job in Spain—probably because he had two things in his favor: He is a sound historian, and he is a just man, in the simple evangelical sense."

History will record the partition of Europe, following an American military victory, Dr. Tibar Kerekes, head of the Dept. of History, Georgetown University, has stated, as the greatest obstacle to real peace.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The Error Persists

(Concluded)

ONCE upon a time the atheist Robert G. Ingersoll, whose influence on the thought of the middle classes of our nation should not be underestimated, proclaimed that before his eyes there arose a vision of the future. "I see," he exclaimed, "a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave. Man at last is free." What this preacher of anti-religion did not see, blinded as he was by his belief in progress, came to the present generation as a shocking revelation: The rise of the totalitarian state, the very negation of the political ideals men had believed to be secure for all times. And in spite of the war, the carnage, the inhumanities and the destruction to which the totalitarian system gave rise, can we say, the dragon has been slain and completely destroyed?

The allocution addressed to the College of Cardinals at Christmas, 1945, conveys the impression that Pius XII believes the evil spirit inherent in the totalitarian system has not yet been laid. It still is a threat which must be fought; the Pope therefore devoted the following considerations to "the power of the totalitarian State":

The whole surface of the globe, reddened with bloodshed in these terrible years, cries aloud against the tyranny of such a State.

The fabric of peace would rest on a tottering and ever threatening base, if an end were not put to such totalitarianism, which lowers man to the state of a mere pawn in the game of politics, a cipher in economic calculations. With a stroke of the pen it changes the frontiers of states; by a peremptory decision it deprives a people's economy—always part of its life as a nation—of its natural outlets; with ill-concealed cruelty it too drives millions of men, hundreds of families, in the most squalid misery, from their homes and lands, tears them out by the roots and wrenches them from a civilization and culture which they had striven for generations to develop.

It also sets arbitrary bounds to the necessity and to the right of migration and to the desire to colonize. All this constitutes a policy contrary to the dignity and welfare of the human race.

And yet, by Divine Right it is not the will or the power of fortuitous and unstable vested interests, but man in the framework of the family and of society, who by his labor is lord of the world.

Consequently, this totalitarianism fails by what is the only measure of progress, namely the progressive creation of ever more ample and better conditions in public life to ensure that the family can evolve as an economic, juridic, moral and religious unit.

Within the confines of each particular nation as much as in the whole family of peoples, state totalitarianism is incompatible with a true and healthy democracy. Like a dangerous germ it infects the community of nations and renders it incapable of guaranteeing the security of individual peoples. It constitutes a continual menace of war.

The future peace structure aims at outlawing from the world every aggressive use of force, every war of aggression. Who could not greet such an intention enthusiastically, especially in its effective realization?

But if this is to be something more than a beautiful gesture, all oppression and all arbitrary action from within and without must be banned.

In the face of this accepted state of affairs, the Pope continues, there remains but one solution: a return to God and to the order established by Him.

The more the veil is lifted from the origin and increase of those forces which brought about the war, the clearer it becomes that they were the heirs, the bearers and continuers of errors of which the essential element was the neglect, overthrow, denial and contempt of Christian thought and principles.

If then the root of the evil lies here, there is but one remedy: to go back to the order fixed by God also in relations between States and peoples, to go back to a real Christianity within the State and among States.

And let it not be said that this is not realism in politics. Experience should have taught all that the policy guided by eternal truths and the laws of God is the most real and tangible of policies. Realistic politicians who think otherwise pile up only ruins.

Thus Pius XII, who has so frequently raised his voice since the beginning of his pontificate, a greater prophet than those of old, speaking with greater authority than they possessed, not to one

people but to the world. But are men inclined to listen to the voice which speaks from the Vatican? They have rejected Christ, why then should they abide by the counsels of His Vicar?

A Fiery Protest

A Bishop's Plea for Mercy and Charity

PLEADING the cause of mercy and charity, Most Rev. Aloysius J. Muench, Bishop of Fargo, addresses himself in his Lenten Pastoral primarily to the clergy and laity of his Diocese. It is to be hoped, however, his words will re-echo throughout the nation and awaken men in places high and low to the realization of their sins of commission and omission.

Bishop Muench's Pastoral is a document of unusual significance; the historians of the future will quote it in proof that when the humanitarianism of the age failed men entirely, the voice of a Catholic Bishop rang out unafraid, speaking as sincerely to those in power as to the mass—both of them indifferent to the precepts of Christian religion which demands of individuals and nations the exercise of mercy and charity. At once a serious indictment and a challenge, Bishop Muench's words should appeal to every Christian, yes, to every human heart and mind. Our members will be the richer spiritually for reading the Pastoral, a copy of which will be sent to the Secretaries of every society affiliated with our organization.

While Bishop Muench admits that a part of the existing misery is due to the chaotic conditions caused by the recent World War, it is, he declares, "terrible beyond all words that by a cold, calculated policy of revenge, suffering and death are brought upon millions of people, for the most part persons who are not responsible either for the outbreak of the war or its horrors. What responsibility, for instance, can be placed on little children, or on children born since the end of the war? What justification can be made for a war on helpless people, particularly the aged, women, and children? Why must they suffer bitterly and die wretched deaths just because some policy-makers in top-levels have revived the Mosaic idea of an eye for an eye, and a tooth for a tooth?"

"We reject this policy of vengeance," the Pastoral continues, "because Christ in His Sermon on the Mount rejected it, because He taught us to

look upon our fellowmen, friend or foe, as our brethren, to love all men, even our enemies, to do good to those who hate us, and to pray for those who persecute us. We take our teaching from Christ, and most certainly we will never, never take it from the hate-mongers in our midst, other Hitlers in disguise who like him would make of a whole nation a 'crawling Belsen,' as one newspaper correspondent expressed it. In this matter we are with Christ, and being on His side, we know we are right."

Bishop Muench points to what is, indeed, an anomalous attitude toward related problems on the part of not a few. "Men have talked and written much," he declares, "of building One World. It never will be built by those who hate, and hating take their inspiration from the hard teaching of an eye for an eye and a tooth for a tooth. It will have to be built by those who believe in Christ's law of love. They shall be the builders of One World in Charity." And pleading for the intervention of mercy, the author of the Pastoral continues: "As Christians we have no choice but to accept Christ's law of mercy. We can not follow the law of tooth and claw. This is the law of the beast in the jungle. We are not beasts. In body we are like an animal, but in soul we are like to God. We are created in His image. We are His children. Being His children we must imitate Him in all our human deeds." Such imitation is indeed, as the Bishop writes, "directly commanded by Christ. 'Be merciful as your Father in heaven is merciful.' Again and again Holy Scriptures praise the infinite mercy of God. Our God is 'a God of compassion and mercy,' writes the Psalmist. Again he tells us that the Lord is 'plenteous in mercy.' With Him 'there is merciful forgiveness.' We beg God not to withhold His 'tender mercies,' but rather to let His tender mercies come to us, for 'the Lord is good to all, and merciful toward all His works.' In view of the great mercy of our Father in heaven we fail in our duty as His children if we do not strive to be merciful to all, friend or foe."

Bishop Muench knows that it is not popular to plead for mercy. He does so nevertheless, and he does so because he is conscious of Christ's command to be merciful. But he also says: "Although pleading for mercy for the conquered we do not mean to set aside the claims of justice with regard to proven war criminals. Nor do we mean to say that the conquered people should receive priorities over the distressed, starving people in liberated countries. We give our full assent to the policy expressed by Secretary of State, James F. Byrnes, in his statement of December 11, 1945, defining official policies for Germany, namely, that 'in terms of world supply of food shipments from the United States, liberated areas must enjoy a higher priority than Germany throughout this first postwar winter.' Every right-thinking person can see the reasonableness of such a policy.

"But as Christians and as Americans we raise our voice in indignation against an official inhumanity which does not permit the United Nations Relief and Rehabilitation Administration (UNRRA) to ship relief supplies to either Germany or Japan, and does not even allow private relief agencies to send and distribute food, clothing, and medicines to war-stricken people living a pitiable life in the ruins of their bombed-out cities. We condemn these inhumane and cruel regulations of the War Relief Control Board. Having condemned the atrocities of the Nazis, how can we sit by and not condemn atrocities perpetrated under official directives? . . . We sat in severe judgment of the vile atrocities that were committed by Nazi gangsters. Shall we not sit in judgment now of the atrocities that are being committed in the name of retributive justice, which in actual fact, however, is not justice but plain revenge. Let us give heed to the words of the Divine Judge of Nations: "As you have judged, so will you be judged by the same rule;

award shall be made as you have made award, in the same measure."

The Bishop of Fargo reminds those whom his words may reach: "A policy of mercy that casts bread on the waters will prove to be the best policy in the long run. 'Cast thy bread on running waters,' advises the Sacred Writer, 'for after a long while thou shalt find it again.' Like a ship heavily laden with precious goods, deeds of mercy assure a large return to their doer. To create One World in Charity through such a policy must be the chief task of statesmen. If they fail in this, they will have failed mankind."—Indeed, to continue the quotation: "Charity is needed to rebuild a broken world. If millions starve to death, and if more millions eke out a pitiful existence, are robbed, and raped, and fall prey to disease, it is bad for order, recovery, morale, the freedoms of democracy and prosperous security. If the continent of Europe becomes a slum of tens of millions of pauperized people, neither prosperity nor peace can prevail. Charity must spear-head the way to a new and better order."

Charity must not, however, "be exclusive, else it is no longer charity. For, charity is universal; it embraces all men, friend and foe. True charity forbids the exclusion of enemies from deeds of beneficence . . . 'But I say to you who are listening,' Christ cried out in His Sermon on the Mount, 'love your enemies, do good to those who hate you . . . And if you love those who love you, what merit have you? And if you do good to those who do good to you, what merit have you? For, even sinners do that.' Who would dare call himself a Christian and yet wilfully cast aside these commandments of Christ?"

These are but meager excerpts from Bishop Muench's manifestation in behalf of so sacred a cause. The Pastoral should be read in its entirety.

There are those who evidently presume Catholics to be immune against the temptations of social errors. The scholarly Bishop John Lancaster Spalding thought otherwise. As long ago as 1880 he wrote:

"The Molly Maguire assassinations in Pennsylvania show how easily in certain surroundings our people fall victims to the snares of the designing influence; and some of the publications which are intended for Irish Catholics, and are read by

them, belong unmistakably to the school of Socialism. Even their enemies must admit, however, that in spite of very strong temptations, there is no people in Europe or America so free from the taint of Communistic infidelity as the Irish. But in their present surroundings in the country it is impossible that they should not be drawn into the labor agitations, which seem more and more to assume the character of Socialism."

A Basic Problem

In Defense of the Family

A LIST even of the subjects discussed at the Fourteenth Annual Convention, National Catholic Conference on Family Life, conducted in Washington from the fifth to the eighth of February, would occupy the better part of a column of *SJR*. But it is not the number of subjects deserve attention, but rather the subjects themselves and the qualifications of the speakers who discussed them. It is an astonishing roster of names the program of the Convention presents.

More than one factor of family life of importance in the society of the present, was granted attention. When Very Rev. Thomas Verner Moore, O.S.B., M.D., head of the Department of Psychology and Psychiatry in the Catholic University of America, speaks on "The Child Develops Emotionally," one is assured of a sound presentation of the various phases of the subject. One cannot help but regret one's absence from the evening session on February 5, on which occasion Mr. Brooke Claxon, Minister of National Health and Welfare of the Dominion of Canada,

spoke on "Family Allowances," not yet adopted in our country.

Because Catholics have paid so little attention to the use and abuse of alcohol in recent years, one welcomes the discussion of "Alcoholism and the Broken Home" by Rt. Rev. A. J. Murphy, Director, Board of Catholic Charities, Cleveland, Ohio. But available space does not permit us to continue to point out some of the highlights of the sessions which extended over four days. Let us add, however, that Mrs. Mary Filser Lohr, President, National Catholic Women's Union, on the afternoon of February 8 spoke on "Catholic Maternity Guilds" under three headings: 1. "A crusade to counteract the evil forces of anti-life and the deadly menace of contraception and birth control"; 2. "To affirm and fortify the dignity and standards of motherhood and the nobility of parenthood"; 3. "To further the mystical body of Christ by defending and promoting the sanctity of marriage and family life." The Convention was sponsored by the Family Life Bureau, NCWC, Fr. Edgar Schmiedeler, O.S.B., Director.

Peoples Banks

Credit Union News

DUE either to indifference or some quirk of mind the officers of few Parish Credit Unions, conducted by members of the CV, take the trouble to send the Bureau copies of their annual statements. It would be to the interest of the cause if they did so; particularly at this time when officers and members of some Credit Unions feel discouraged, because the need to borrow appears to have declined. But the morrow will undoubtedly prove the wisdom of those who have continued their efforts, accumulated strength and who will, therefore, be found able to extend to members the aid they may seek.

Among the Credit Unions which have quietly pursued their way and reported to the Bureau is St. Leonard's Federal Credit Union of Brooklyn, New York. The following figures sufficiently indicate its present status: Paid-in-shares, \$4,286.29; Reserve, \$154.80; Undivided Profits, \$104.25; Government Bonds, \$2,100.00; Cash in Bank, \$1,302.30; Loans outstanding, \$1,138.04.

Since the beginning of the organization \$14,051.23 was loaned to 189 borrowers. As the Secretary's letter, inviting members to attend the an-

nual meetings states, the record is indeed a satisfactory one. "Yet," he continues, "because we know we have reached only a small number of people eligible to membership in our Credit Union, we also realize that the record could be a far more satisfactory one."

Even as firmly established a Credit Union as that of St. Francis de Sales, of St. Louis, made loans to only 29 members in the past year, for a total sum of \$2,721.06, while savings, reserve, earnings stood at \$59,399.89 at the end of the year. Dividends paid amounted to only \$583.56, at the rate of 1.2 percent. Invested funds, including accrued interest of \$403.13, represent a total of \$48,903.13. Total assets have increased from \$34,668.78 in 1942 to \$60,068.02 at the close of the past year. But borrowers have decreased from 96, in the first year named, to 29 in 1945. All expenses incurred in the year amounted to no more than \$968.05.

St. Francis Parish Credit Union, of Milwaukee, has issued its twelfth annual statement, showing assets of \$127,819.44. Of this sum \$26,826.93 was outstanding on loans; \$12,188.93 is invested

in real estate loans, while stocks and bonds held by this Credit Union amount to no less than \$80,348.00. On the other side of the ledger, we find items such as these: Shares (deposits), \$117,535.44 and a Guarantee Fund Reserve of \$8,938.74. The dividend paid amounted to but one percent. The whole, a remarkable record of achievement.

A fourth report, covering the activities of another Brooklyn Parish Credit Union, was received from St. Michael's Parish Credit Union. Organized early in August of 1942, its loans have increased from five in that year to 62 in 1945, and the amount of the loans from \$360.00 to \$7,824.00, a remarkable showing considering present conditions. Since the beginning of its existence, St. Michael's P.C.U. loaned 161 members \$17,389.75. The dividend return for the last two years has been two percent.

Let us add, Mr. Charles P. Schmit, Chairman of the organization's Credit Committee, is also Secretary of St. Joseph's Benevolent Society of

Brooklyn. In his letter to us he states, what is so generally forgotten by the officers of other Credit Unions: "I have hopes of inducing St. Michael's C.U. to join with the Catholic Central Verein this year."

Little has been heard from Catholic Parish Credit Union Conferences. We have but two reports, from the one at Syracuse, New York, and from the Wisconsin organization, which conducted its fiftieth meeting late in November. A number of important questions were discussed on this occasion, such as automobile insurance, radio advertising, essay contests, amount of dividends to be paid ("no affiliated Credit Union will pay more than one percent"), conference dues, interlending. On this subject the report of the meeting states: "Rather than have the Credit Union cash its War Bonds, it was suggested the interest due on this should be considered, as it may be of advantage to borrow the money through the interlending program."

They Too are Co-operatives

ALL manner of co-operative efforts carried on in our country have been praised to the sky in recent years. But why should the services mutual fire insurance companies have rendered be overlooked? There are many of them in our country and they have served well the purpose to which their founders dedicated them.

German Catholic immigrants in 1867 founded the German Mutual Fire Insurance Company of North-Chicago. On January 31 of the present year its officers and members conducted the 79th annual meeting. This means, the Company, founded before the great conflagration, which swept the very territory served by this Mutual, did not succumb even to the great catastrophe of October 9, 1871. An argument commonly used insists that mutual fire insurance companies are good and safe enough as long as they are not subjected to the test of large losses caused by a visitation just such as that referred to. This the co-operative under consideration denies.

The North-Chicago Mutual had at its disposal invested funds of a total of \$383,141.75 on the last day of 1945. There were assessment liabilities of \$49,239.74, while insurance in force amounted to \$4,794,173.15. The company paid twenty-one losses during the year, amounting to \$5,449.01.

The annual meeting was, moreover, well attended and the members are said to have participated interestedly in the deliberations.

In the beginning, the insured were undoubtedly largely members of St. Michael's and St. Joseph's parishes. These people were accustomed to use due care in regard to fire hazards. Not a few of them probably remembered the call of the night-watchman who, on his rounds through the streets of German cities and villages, would cry out each hour: "Take care of fire and light in order that no harm may come." The success of the organization is undoubtedly, in part at least, due to the character of the insured.

Some enterprisers are willing to concede the reasonableness of the demand for tax-exemption on the part of co-operatives. Among them Victor Emanuel, chairman of the Aviation Corporation, Director of Republic Steel, Standard Power

& Light. In a memorandum directed to business executives, Mr. Emanuel said: "The co-operative is a corporation with one important difference. It is built to serve patrons at cost rather than to serve the public at a profit . . . You cannot tax profits where there are no profits."

SOCIAL REVIEW

Catholic Social Action

FOUNDED in Wellington, New Zealand, early in 1940, the Catholic Writers' Movement continues to extend to other countries. It has now been established in Ceylon with the Archbishop's approval.

Outside of Wellington the C.W.M. has branches in Dunedin and Auckland, N. Z., Brisbane, Queensland, Newtown, Tasmania, and Colombo, Ceylon.

A TRAINING center for Catholic Action workers was opened on February 1, at Benet Lake, Wis. The new institute, directed by Fr. Richard Felix, O.S.B., is open to young Catholic men able to satisfy the minimum educational requirement demanded, a high school education.

Subjects of study will include the Holy Scripture, theology for laymen, church history, the papal encyclicals, Catholic Action in theory and practice, confraternity work, etc.

Personalia

ONE of the features of National Social Hygiene Day, on February 13, was the presentation of an honorary life membership in the American Social Hygiene Association to Rt. Rev. Msgr. John M. Cooper, professor of anthropology at the Catholic University of America. Msgr. Cooper is also Secretary of the Catholic Anthropological Conference and editor of its journal, *Primitive Man*.

Msgr. Cooper has been an active member of both the Board of Directors and the editorial board of the official journal of the organization which has now conferred upon him the honor of a life membership.

ON the occasion of the investiture of Mr. Leo T. Crowley at Madison, Wis., with the insignia of Knight Commander with Star of the Order of Pius IX, the Cardinal-designate, Samuel A. Stritch, Archbishop of Chicago, stated in his address:

"How often in the past have we seen men who in their private lives were Christian, in public, social and economic life tolerate and by inaction approve the spread of principles and practices which contradict the truths which Christianity implanted in our culture? There has been a tragic dualism in the western world in which Christian truth has been crowded into private living, and materialism given the control in public and social life."

On the same occasion Senator Robert M. La Follette spoke highly of Mr. Crowley's administration of the war agencies placed in his charge.

Co-operation

SASKATCHEWAN'S sixth co-operative farm has been organized at Meskanaw, in the Melfort district. It will be known as the Laurel Farm Co-operative Association, officials of the Department of Co-operation and Co-operative Development have announced. It has a membership of nine, six of them men and three women.

Members of the farm are a family group who have been co-operating for years with their labor and machinery. They will now pool their land and livestock as well, and centralize their buildings.

Of the six co-operative farms thus far established in Saskatchewan, three are based on the operation of farm machinery, and three on a more extensive pooling of farm operations such as that now organized at Meskanaw.

Application of Atomic Power

SENSATIONAL statements on the application of atomic power to industrial purposes are discounted to a degree by Walter Isard and Vincent Whitney who discuss, in the *New Republic*, the question, posed by them: "To what extent will (real) output per capita rise as a consequence of the harnessing of atomic energy for individual and for industrial commercial use?"

They find that it is by no means proved that the social and economic consequences of atomic power are such as to revolutionize our present structural and institutional arrangements. It is, in fact, quite untrue as far as any immediate future is concerned. Their tentative observations convince them that the Atomic Age—if we live to see it—will be the outgrowth of orderly, evolutionary development in the direction of a more ample economy.

Compulsory Arbitration

REPLYING to the "Question of the Week," as posed in the *United States News*: "Should Congress strengthen the President's powers in time of major strikes by making mediation compulsory before a strike can be called," Mr. Boris Shiskin, economist, American Federation of Labor, said: "No, because it will not work."

He stated furthermore, in explanation of his dictum: "First, strikes are almost always preceded by lengthy and intensive negotiations between management and union. They are also preceded by conciliation and mediation efforts of Government. Second, compulsory arbitration and mediation fails where voluntary arbitration succeeds. Compulsion failed in England and has now been rejected. Third, unions stand ready to co-operate in perfecting the use of conciliation, mediation,

and voluntary arbitration as a means for achieving industrial peace.

"Doubly no, because such compulsion is intolerable in a free society: The right to strike is the workers' last defense against economic injustice. Denial even for a short time, means involuntary servitude.

"So the answer must be sought in prevention, in a cure of cause, not in congressional patent medicine which would kill the patient before it cures him."

The same question was replied to by Mr. John Holmes, president, Swift and Co., Chicago, with this statement by telegraph:

"Compulsory mediation is a contradiction in terms. When mediation becomes compulsory, it is no longer mediation. I am opposed to compulsory arbitration. Agreements reached under compulsion are likely to be unfair to one side or the other and therefore likely to engender attitudes which foster industrial disharmony.

"Mutually sound solutions cannot be imposed by an outside agency which will carry no responsibility for the outcome. This is not to say that when public health or safety may be endangered governmental agencies should not enter the problem as conciliator, but such conciliation should be strictly impartial."

Stateism

CONFORMING to the tendencies of the day, every Congress seems bent on inaugurating or extending functions and obligations of the Federal Government. Senate Bill 1160, for instance, provides for the establishment of a national mental health program by setting up a national institute for research into the prevention, cause, diagnosis and treatment of psychiatric disorders; for the training of qualified personnel; and for assisting States in establishing adequate mental health facilities.

Similarly, Senate Bill 1197, introduced by Senators Kilgore, Johnson, and Pepper, provides for the establishment of a National Science Foundation to encourage research and development activities in science for national defense, health and medicine, and the basic sciences. It further provides that non-profit educational institutions, scientific foundations and other such groups may be utilized and that appropriated funds may be paid to these institutions when so used.

It evidently appears to Senator Fulbright, who introduced Senate Bill 1248, that small enterprises and proprietors of commercial establishments are incapable of promoting their interests by co-operative means. The Bill provides for the establishment of a Bureau of Scientific Research to promote the introduction of new techniques in science and invention in manufacturing, communication and other industrial activity; making such information available to small and medium sized businesses; and to compile and maintain an inventory of such findings making them available to all.

Handicraft Industry

THE Cuban Government recently appropriated the equivalent of \$50,000 which will be used to encourage commercial development of the handicraft fiber industry in that country. There is already some production of articles such as baskets, bags, and fans from local vegetable fibers, but many believe that this production can be expanded for export.

The Ministry of Agriculture will be in charge of the program which includes the employment of a few skilled workers to instruct rural families in the art of handicraft manufacture. Materials and simple home machinery will be supplied by the Ministry, and offices will be established in rural areas where the finished product may be assembled for export.

Black-markets

IT appears Black-markets are today as firmly established in our country as was smuggling in European countries at a time when prohibition of imports or excessive high duties invited to flout the laws. With a large number of other products and articles, lumber is said to have moved into black-market channels since heavy Army and Navy buying ended.

One estimate says 70 percent of finished southern pine is sold on the Black-market. It is spreading to the hardwoods of the Northwest. In some cases buyers have purchased entire mills at exorbitant prices in order to get the supply of finished lumber. Most of the over-price selling is done by by-passing established dealers, thus leaving legitimate concerns without supplies and automatically increasing the black-market demand.

It is further said: Other building supplies are passing through black-market routes before they reach the ultimate user, in many cases. Some types of wiring, plumbing fixtures, and other supplies in frequent instances are found more plentiful on the black-market than they are in legal trade.

Taxation of Church Property

TOGETHER with the growth of secularism and public debts, the tendency to tax church property may be expected to grow. The last session of the Legislature of the Canadian Province Saskatchewan granted power to cities to levy a special tax on tax-exempt property for such city services as fire and police protection, street lighting, maintenance, etc. It appears that the city of Regina was willing to avail itself of the power the act grants municipalities. On December 18 of last year a delegation, representing non-Catholic denominations, appeared before the City

Council and presented a petition protesting against the proposed assessment to be levied on exempt property.

Together with the Anglican Bishop of Qu'Appelle, the Rt. Rev. E. H. Knowles, Mr. Justice H. V. Bigelow addressed the Council. Judge Bigelow stressed the fact that the principle was wrong even though the tax was slight. "Once the principle of taxing these institutions is established, there is no telling where it might end," he stated. Extra revenue which the city might get from these taxes would only subsidize the non-church-goers who would have their taxes reduced. "This would eventually result in corporations with headquarters outside of the city (or of the province) reaping the benefit of church taxation."

Communists' Tactics

ACCORDING to Mr. Ralph Chaplin, Tacoma Labor Advocate, there are in Chicago between 40 and 50 Communist Labor Schools where young men and women are taught parliamentary procedure, public speaking, labor journalism and all the tricks of the trade . . . infiltration, boring from within, disorganization.

They are turning out highly trained specialists in their field. Chaplin claims they are training young Americans to be the termites and stooges of international Communism.

It is said, in an account published in Chicago, that four CIO Unions of the city were the recipients of strike funds contributed by the Communist Party of Illinois at a Lenin Memorial Meeting.

Each of the four organizations, of the packing house workers, steel workers, employees of General Motors (La Grange plant) and UER and M workers striking in four gear manufacturing plants, was represented by members authorized to receive donations then and there. It is claimed that six thousand dollars was received in about fifteen minutes.

Shopkeeping

A PROBLEM not at all unknown, but not sufficiently realized in our country, the *New Statesman*, of London, discussed editorially in the last issue of the old year. The article states:

It is to be hoped that not too many ex-Servicemen will avail themselves of Sir Stafford Cripps' permission to open shops after the New Year without the requirement of a license. The proportion of our man-power absorbed in distribution before the war was much too large, and had been growing at a prodigious pace, including both small retail shops and branch and multiple stores. Wherever new suburbs were built, new shops

arose to serve them; but there was no equivalent closing of shops in areas where population was declining. The mortality amongst small retail shops has always been high; and it was particularly high after 1918, when many thousands of returning soldiers invested their war gratuities in a shop, only to lose their money when depression came upon the country just as they were settling down.

On the present occasion, the editorial continues, the prospects for the small shopkeeper may be a shade less grim if the promised policy of full employment is really implemented. Even so, it is a question whether we can spare to the distributive trades all those who are likely to be attracted into them by the possession of a little capital and the chance of being their own masters. We shall be badly short, as a country, of productive man-power and, above all, of young and vigorous man-power.

Child Labor

AN accidental omission of the statement: "The Supreme Court decided in favor of Western Union instead of the children the Federal law was designated to protect," granted a reader of the *American Child* the opportunity to add the following note of personal concern about the need of protection for messenger boys:

"I happen to have been a messenger when but a very small child, and in addition to working all day, I had to work, or steal rides, over six miles of New York streets going to and from my place of employment, for the pitiful small sum of \$1.50 per week, so I happen to have a personal interest in the efficacy of your propaganda so that others may not have to endure what I did."

Miscegenation

FOR want of jurisdiction the Supreme Court of the United States has declined to review a case involving the constitutionality of an Arizona law which prohibits the intermarriage of white persons with colored persons, Mongolians and Indians. Seeking to establish her rights to the estate of Allan Bradford Monks, Mrs. Antoinette Girardo Monks sought to have the court hold the Arizona law unconstitutional. The Supreme Court dismissed her appeal.

Mrs. Monks married the deceased in Yuma, Arizona, in 1930; Monks died in San Diego, Calif., seven years later. As his widow, Mrs. Monks would have been entitled to a sixteenth interest in a trust fund created by his grandfather, John P. Monks, in Massachusetts. California courts held her marriage invalid on the ground that she was one-eighth colored and seven-eighths white.

HISTORICAL STUDIES AND NOTES

GERMAN MILITARY ORGANIZATIONS IN 1845

A VISITOR to our country, Johann Gottfried Büttner, speaks of the military companies organized by Germans in the United States in his volume of letters from and about America, published at Hamburg in 1845. He reports:

The government greatly favors these volunteer organizations by granting them certain privileges. They are allowed to choose their own uniform, to elect their own officers and subalterns, to have their own music band, yet are subject to the command of the staff-officers like all companies of militia. Outstanding among the volunteer companies of this kind are those organized by Germans. They are noted for discipline, exemplary conduct, excellent music bands and fine uniforms. Indeed the Germans have done far more than others in this regard to the honor of their native land.

In New York, the battalion of the German Jefferson Guard attracted general attention. In Philadelphia, the German Battalion, organized in 1842 by merging various Volunteer Companies, caused a great sensation. On April 4, 1836, German women had presented a flag to the former so-called Washington Guard, made by them. The ceremony on that occasion was a most impressive one. The hymn sung at this dedication of the flag by the men's choir thrilled the hearts of everyone. The text of the hymn was as follows: "God save Germany's sons, German virtue, German honor! Bless daily in the Land of the Free our German Brethren! Give increase to our warriors' band for the benefit of sweet peace! Grant love and unity to all its men! Maintain the League in its vigor and glory for the service of Liberty! Preserve the Company in its integrity for the future! Peace be the citizens' badge. Yet if hostile forces should attack, the German warrior's choice will be: Victory and Liberty or Death."

The companies in Baltimore also wear a fine uniform; they have excellent music bands and are under the command of very prominent businessmen, and this social standing of the officers contributes greatly to their prestige among Americans. The company of Quincy, Illinois, looks quite well. In Buffalo, N. Y., St. Louis, Mo., and many more cities, our German compatriots have organized Volunteer Companies; in cities with a

large German population, where no volunteer companies have as yet been formed, great interest exists for them and it will not be long and every city and every county with a good-sized German population will have a German "Volunteer Company."

There was great need that Germans should show their German spirit at least in one thing and thereby make an impression upon Americans. The commands are given in German and this will be the rule also in future, although attempts have been made, f. i., in Pennsylvania, to substitute English. It is customary for companies to pay mutual visits to each other. At such occasions the program consists of a grand reception, parade, banquet and farewell ceremony.

On December 8, 1842, a convention of militia-men from all States of the Union convened in Washington, D. C., with the purpose in view to frame better laws for improving the discipline of the militia of the separate States and to submit to Congress a motion towards that end. This shows plainly that the Americans do not overlook the shortcomings and defects of the militia system and try to reform them, no matter to what extent they otherwise be engrossed in financial speculations and schemes to make money.

Despite its weak points, the American militia has grown to the present strength of over a million and a half men. It represents a force which should not be underrated, as is done by some writers, among them some German authors. You may be inclined to picture to yourself a regiment of an average American militia as the most unsoldierlike and ridiculous body of men; yet in these undisciplined men lives a love of liberty and hatred of foreign oppression which instills in them a greater measure of courage, endurance and daring than could be imparted by good discipline. It may be that in case of a call to arms, tens of thousands will advance all kinds of reasons to be permitted to remain at home, yet in contrast to them, fifty and hundreds of thousands will report at the first call for service and will gladly sacrifice everything to save the Highest Thing they have, i. e., Liberty.

Thanks be to God, the American people have not degenerated to the extent claimed by Dr. Grisson in his book: *Contribution to the Characterization of the United States of North America* (Beiträge zur Charakteristik der Vereinigten Staaten von Nord-Amerika, Hamburg, 1844).

The American loves himself, loves his possessions and all things contributing to his comfort; he is intent upon his profit and gain, yet he also loves, and I say this without the least hesitation, his Constitution, he loves his liberty, he loves above all his United States and he is ready to prove his love by deeds. The slogan of England is: "England expects every man to do his duty." America's slogan is: "America knows every man will do his duty."

As long as the United States are at peace with each other and do not begin wars among each other, they will remain invincible, despite the lack of preparedness, despite initial weakness in meeting hostile attacks and despite all political differences within the Union. I am firmly convinced that the American, whom Dr. Grisson calls the "degenerated descendant of noble ancestors" (loc. cit., p. 220), will in cases of emergency throw off his selfishness and will become a patriot at least, if no Washington, and will, with his German compatriots, battle royally for country and liberty.

The number of the militia now totals exactly 1,673,415 men. Pennsylvania leads with 236,171 men, Ohio follows with 180,258, New York with 173,599, Virginia with 107,547, Massachusetts with 87,215, Illinois with 83,234, Kentucky with 82,335, Tennessee with 71,252, North Carolina with 65,218, etc. The States having the largest quotas are the ones with the largest German population.¹⁾

Thus the German observer of a hundred years ago. Since then, his opinion regarding the patriotic attitude the American people would adopt in an emergency has been verified repeatedly. As to the German Volunteer Companies, they proved their worth first during the Knownothing riots and afterwards at the beginning of the Civil War.

JOHN M. LENHART, O.F.M.Cap.

Twenty-four pandemics of influenza involving two or more continents have occurred in the 450 years since the discovery of America. North America was involved in 14 of these great epidemics but the other ten were apparently confined to Europe and Asia. In many instances few details are known about these pandemics and only in recent years have specific studies been made of the smaller outbreaks which precede and follow the major peaks.

¹⁾ Büttner, J. G. Briefe Aus Und Ueber Amerika. First Ed. Hamburg, 1845, vol. I, pp. 6-18.

Alleged American Missionary

IN the Archives of the Propaganda at Rome there may be found a letter addressed to an ecclesiastic in high station by a German parish priest, recommending to the Roman prelate a Baron Wandenberg, a former missionary in America. The original Latin text follows:

Excellentissime et Reverendissime Domine Domine.

Mirabitur Excellentissime Sua Dominatio peregrinas manus et ignotae personae meae subscriptionem, verum enim vero sublata erit omnis admiratione, si praenobilis ac generosus Dominus Johannes Baptista a Wandenberg AMERICANUS retulerit, que Praga in reditu suo in Bohemia aliquanto tempore mecum conversus fuerit, atque postliminio Romam expeditus, ubi se talem efficiat, qui non tam sylvestres in America animas verae fidei iaculo ac cassibus venetur quam proprii Domini parentis forte adhuc in vita existentis animam (59r) (59v) alioquin aeternum perituram lucrifaciat, in quem finem antefatus Dominus a Wandenberg Suae Excellentiae intimius commendo atque apparitor ei tradi demississime exoro, felix, si non tam ab ipso quam a Reverendissima Sua Dominatione responsum reportavero, eandemque semper mihi benevolam expertus fuero. In quem finem me quam demississime recomendo.

Friedbergae prope Augustam Vindelicorum, 26, Februarii, 1688.

Excellentissimae et Reverendissimae Dominationis Suae

Infimus Cliens M. Clemens Scherer
S. Theolog. et Canon. Candidat.,
loci parochus et decanus.¹⁾

In English the letter reads:

Most Excellent and Reverend Sir:

Your Excellent Lordship will be surprised by my to you strange hand and the signature of my unknown person. Yet every surprise will be removed, after the Very noble-Sir John Baptist of Wandenberg, an American, has made his report. He has conversed with me for some time on his return hither from Prague in Bohemia, and, having permission to leave, is heading for Rome, where he will prove that he is a man who not only hunts the souls of the wild people in America with the javelin and the nets of the TRUE FAITH, but who also will save the soul of his

¹⁾ Filed under Scrittura riferite: America Setten-trionale, vol. I, fol. 59.

own father who is, perhaps, still living, but otherwise will eternally be lost. For this reason I recommend the above mentioned Mr. de Wandenberg to Your Excellency most earnestly and I entreat you to grant him an introduction. I shall be happy, if I should receive a report not only from him but from your Lordship also, and I shall be eternally beholden to you. With this I recommend myself to You most humbly.

Your Most Excellent and Reverend Lordship's Lowest client, M. Clemens Scherer,
Doctor of Theology and Canon Law,
Pastor and Dean of this Place.

The letter is evidently addressed to the Secretary of the Congregation of Propaganda Fidei in Rome. Baron of Wandenberg, called "an American," must, therefore, have claimed he had labored in America as a missionary for some time. Where he could have labored, I cannot discover. From the fact that he stopped near Augsburg, I would conclude that he may have labored in Venezuela, where the Augsburg family of the Welser had from Charles V received large grants. Although the Spanish officials had by Wandenberg's time practically displaced the Welser, there might have been some German settlements left. I would not know where else to place this missionary in any other American colony.

J. M. L.

Collectanea

IN States and cities where Germans were numerous in the latter half of the nineteenth century, public documents were frequently published in the German language. Among recent gifts to the Library of German-Americana of the CV, there was a copy of the "Eighteenth Annual Report of the Board of Public School of St. Louis," for the fiscal year, ending August first, 1872. The title page states the German text to be the "Official translation by C. L. Bernays." A well-known German Liberal of that time.

An astonishingly large number of members of the School Board in the year referred to had German names, or are known to have been Germans. It appears, that each of the twelve wards of the city was represented by two men on the Board; out of these twenty-four, fifteen were evidently Germans. Of English names there are only six; one member bore an Irish name, Michael Lynch, while Felix Coste and Charles Lips may remain

unidentified for the present, as far as their racial heritage is concerned. But we incline to the belief that Felix Coste, President of the School Board, who resided at 1536 Papin street, was of French origin.

The influence of liberal Germans, who came to our country after the revolutions in Europe of 1830 and 1848, was far-reaching. It was particularly the Prussian school system was considered, both in our country and in England, a pattern to be followed by educators.

Coming of the *Wanderer* on the scene, in 1867, was announced by the *Aurora*, of Buffalo, to its readers in the issue of November 9:

We have received the Prospectus of a new Catholic newspaper which will appear in the course of this month at St. Paul, Minn., under the title of *Der Wanderer*. The editors did not sign their names but call themselves only *Herausgeber des Wanderers*. They state in their Prospectus:

"If we survey the American ways of life, we see newspapers and dailies, both in English and German, turn up in the smallest towns like mushrooms which provide the public both with poisonous and silly matter; we observe how eagerly the present generation reaches out for publications which pretend to furnish sensational news; we observe how the good is often misrepresented in bad faith and while what is evil sprouts everywhere of its own accord; we see how the evil is either defended outright or condoned by striking clap-trap or made palatable by rhetorical phrases. Considering these conditions, it is surely desirable to counteract this poisonous literature, sparing neither time nor labor. There are but few German periodicals published in the West which plead the cause of truth and justice; along the entire Mississippi River we find but one such champion, namely the *Herold Des Glaubens*, of St. Louis, Mo. Who could take it amiss, if we send out our *Wanderer* as a second herald of truth and right to pay a friendly visit once every week to all staunch German families? Our *Wanderer* enjoys the safe-conduct of approbation of the Rt. Rev. Bishop Grace and the support of the Catholic clergy."

"If the *Wanderer* will strive to carry out the task outlined above," so the *Aurora's* editor wrote, "we sincerely wish him great courage, a fat purse and good company, things he will need on his difficult trip."

Book Reviews and Notes

Received for Review

- Ward, Leo R., C.S.C. *United for Freedom*. Bruce Publishing Company, Milwaukee. 264 p. \$2.50.
- Gronin, Rev. J. F. *Economic Analysis and Problems*. American Book Company, New York, N. Y. 624 p. \$3.75.
- Barth, Fr. P. J., O.F.M. *Franciscan Education and the Social Order*. Fr. P. J. Barth, O.F.M., 816 S. Clark Street, Chicago 5, Illinois. 431 p.
- Mourret-Thompson. *History of the Catholic Church*, Vol. VI, B. Herder Book Company, St. Louis. \$4.00. 656 p.
- International Conciliation, *Atomic Energy and American Policy*. International Conciliation, New York, N. Y. .05c. 74 p.
- Dengel, Mother Anna, M.D. *Mission for Samaritans*. Bruce Publishing Company, Milwaukee, Wis. 126 p. \$1.75.

Reviews

- A Scripture Number of St. Meinrad Historical Essays (St. Meinrad Seminary, St. Meinrad, Indiana), 96 pages. 60c a copy.

IT is too well known to need comment," writes Pope Benedict XV, "that all the errors of human society have their origin in the fact that men have forgotten the life, precepts, and teachings of Jesus Christ, and neglect to put them into practice in their daily actions." This spirit of Christ, so necessary in our day, can best be found in a true familiarity with Holy Scripture. Pope Leo XIII affirms that, "In its pages Christ's image stands out, living and breathing, diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God." Our Holy Father, Pius XII, stresses that spirit in the words: "It is Christ, and He alone, Who can be the firm foundation and support of Peace and tranquility . . . Christ, the Author of Salvation, will men more fully know, more ardently love, and more faithfully imitate in proportion as they are more assiduously urged to know and meditate on the Sacred Letters."

In keeping with this spirit *St. Meinrad Historical Essays* present *A Scripture Number*. This brochure of 96 pages contains ten papers: On Inspiration, The Excellence of the Bible, The Family Bible, Motives for Reading Holy Scripture, The Books of the Bible, The Work of St. Jerome, The Prayerbook of Christians, Holy Scripture and the Divine Office, The Bible as a Book of Meditation, Holy Scripture as Literature. These ten papers represent a selection from 150 essays submitted by writers from sixteen Seminaries throughout the country. They are written in popular style, easily read and appreciated by all—Priests, Religious, and the Laity. *A Scripture Number* is an aid and an incentive to the realization of the wish of Pope Benedict XV, "that all the Church's children, being saturated with the Bible, may arrive at an all surpassing knowledge of Jesus Christ."

John D. Redden and Francis A. Ryan. *Freedom Through Education*. Bruce Publishing Co., 1944. \$2.50.

Here is a most timely and illuminating book. When President Roosevelt on January 6, 1941, in his message to the 77th Congress of the United States on the state of the Union, voiced his hope for a world founded upon the four essential human freedoms, he gave impetus to countless discussions by learned and unlearned alike as to the use or application of these Four Freedoms. But little or no heed was taken with regard to their nature and foundation. This book of some 200 pages dispels this confusion and points the way to order by showing how these basic freedoms must be realized through education.

Archbishop Francis J. Spellman in the foreword thus expresses the central theme of the book: "The truths of philosophy and divine revelation supply the only valid foundation on which freedom can rest."

In its treatment by the authors the subject falls into a fourfold division: the meaning of the Four Freedoms, their bases, their relation to democracy, and finally their implementation by education. In the first chapter, on the meaning of the Four Freedoms, the authors explain clearly and concisely the significance of freedom in general and its necessary connection with authority. Then they treat in succession freedom of speech, freedom of religion, freedom from want, and freedom from fear.

The second chapter, on the bases of the Four Freedoms, is noteworthy for its sound refutation of false foundations for these freedoms. It shows clearly how the fundamental truths that are basic for the democratic way of life flow from philosophy, the methodical investigation of the whole of reality through its ultimate causes, and from divine revelation.

Chapter the third, on the Four Freedoms and Democracy, is an explanation of democracy and its underlying principles. It reaches the conclusion "that the democratic way of life, can never be interpreted as something separate and distinct from the Christian way of life. It is, in truth and fact, nothing more than the application of Christian principles to the life experiences of all men in every aspect of individual and social conduct."

The work reaches its crowning point in the last and most excellent chapter of the book, on the implementation of the Four Freedoms by education. In clear and scholarly fashion the authors set forth their thesis that "if the individual is to be really free, and adequately fitted to exercise and enjoy the Four Freedoms, the truths on which those freedoms rest must become a part of him, and must serve as norms to govern his conduct," and the only way this can be done is through "formal education," which "is the cornerstone of democracy, the democratic way of life, and the Four Freedoms."

This book is highly recommended to discussion groups, public officials, educators, churchmen, as well as to the general reader.

CORNELIUS J. O'LEARY, S.J.
Mount St. Michael's
Spokane, Wash.

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

TOKENS OF FILIAL AFFECTION

AMONG the members of the party of fifteen, who accompanied Cardinal-designate Samuel Stritch on his journey to Rome, was Most Rev. Aloisius J. Muench, Bishop of Fargo, and honorary chairman of the CV's Committee on Social Action. Several members of the CV and the NCWU in the East, upon hearing of Bishop Muench's intended visit to the Eternal City, decided it would be appropriate that His Excellency should convey a token of esteem and affection from the members of our organizations to the Holy Father. The Bishop of Fargo willingly acceded to this request.

Because the time was too short to issue a general appeal to the members of the CV and NCWU, it was decided such contributions as were already available for relief in Germany, and some personal contributions should constitute the intended gift. Both organizations, the Central Verein and the National Catholic Women's Union, sent one thousand dollars. Both donations were presented to the Holy Father for the relief of war-stricken in Germany. Attached to the gift to the Holy Father was the following letter:

St. Paul, Minn., January 30, 1946.

To His Holiness, Pope Pius XII
Vatican City,
Italy,

Dear Holy Father:

In this time of grave disturbance and distress in all parts of the world, the members of the Catholic Central Verein of America, pledge to Your Holiness their love, loyalty and their prayers.

We pray that God may give you the spiritual and

physical strength to carry the burden that rests on the Vicar of Christ. We also pledge you our material help to assist you in your all embracing concern and charity for the suffering people of the earth.

Your humble servant,

J. M. Aretz,
President

Catholic Central Verein of America

Attached to the contribution of the NCWU was a communication from its President, Mrs. Mary Filser Lohr. It expresses the whole-hearted support of the 110,000 members of the women's organization for the Holy Father's program for peace, justice and charity. The communication states the gift of money contributed by the women is intended "for the suffering women and children of Germany, victims of the war, whose deplorable plight has deeply touched us all." In conclusion, the letter expresses the hope and prayer that His Holiness may be granted health and vigor, and that he may witness during his reign the descent of the heavenly gift of peace to the world.

Aid for Germany Now Possible

FOR the first time in the history of Christian nations, powerful governments are making the exercise of Christian charity impossible through official regulations. We are practically told that "it is wrong to love our enemy and do good to those who have done us evil." Thus runs the indictment the Bishop

of Fargo, North Dakota, Most Rev. Aloysius J. Muench, brings against public authorities. Those who have attempted for months to obtain the consent of the Government to extend relief to the people of Germany realize the Bishop does not exaggerate, when he states: "We are practically told that it is wrong to love our enemy and to do good to those who have done us evil. Christian charity is not permitted to play the role of the Good Samaritan. Food rations to the enemy are measured out on a 'disease and unrest' formula, carefully determined by calories, and not in accordance with weights and measures of Christian charity."

And this in the face of horrible stories of starvation, disease and death which reach us from Europe. It is indeed a fact, to quote the Bishop once more, "the savagery the war excited in the hearts of men is incredible. Once more is verified the saying of the ancients: *Homo homini lupus*—man is a wolf to his fellow man."

Just as the March issue of *Social Justice Review* was ready to go to press, information was received that the officers of the CV and the NCWU may now call on members for gifts of money and clothing to be forwarded to Germany in co-operation with the War Relief Services of the National Catholic Welfare Conference. This agency, Rt. Rev. Msgr. Patrick A. Boyle, Executive Director, has done everything possible to obtain permission to begin, with other voluntary agencies, the distribution of relief in Germany. Both the State and the War Departments had consented the work could be undertaken; but there remained certain obstacles in the way in Germany. Representatives of the Commission of the American Council of Voluntary Agencies on the spot carried on consultations with the American, British and French military authorities to obtain from them permission to distribute food, clothing and medicine for children, to be sent to their zones by private agencies. All this has now been arranged.

The American agencies, willing to carry relief to the people of Germany, have been authorized to ship goods across. It now remains for us to demonstrate our charity. The greatest suffering exists among children and the refugees from the East. The Bureau has a letter, smuggled out of Silesia, formerly one of Prussia's finest provinces given to Poland but in fact dominated by the Russians, the details of which are so horrible that we must refrain from publishing the document, carried across the border by a French priest. It speaks of the terrible lot of the people forced to evacuate the territory ceded to Poland.

Hundreds of thousands of Americans are willing and able to assist all Europe; but there is an evil spirit abroad in the land. Those who make public opinion, entirely overlook the fact that the attitude they are engendering in the people may one day turn against them. They preach tolerance and demand laws protecting individuals from prejudice, while on the other hand they cultivate the spirit of hate and revenge. They virtually condemn mercy and charity, without which life is a desert overrun by wild beasts.

The Mildew of Indifference

SOMEWHERE this side of the Alleghenies one of our local Federations conducted a meeting in December. Number of members present, exactly fourteen! The Spiritual Advisor of the group, Father Joseph, had traveled by street car, bus, and taxicab for five hours to make it possible for him to attend! Although disappointed, he did not admit to being discouraged. What Father Joseph did say was this, according to a communication one of the participants has addressed to the Bureau:

"He told us, he would spend as much of his time as was possible for him with the organization, because he likes the CV and what it stands for. But he minced no words in telling us that he expects us to do our part and co-operate with him."

All too frequently the enthusiasm of priests, willing to lend their services to a society or branch affiliated with the CV because of the history, the traditions, and the program of our organization, is dampened by the indifference of the members of our local organizations. Today the CV is dead in more than one city where, to our knowledge, priests offered their services to societies only to discover that they were not really wanted or appreciated.

This is a subject the officers of our State Leagues should put on the agenda of their Executive Committee meetings and Conventions.

Neglected by Its Own

COMPARATIVELY few subscriptions, solicited by our members reach the Bureau. Most new subscribers just happened to find their way to us. Thus on January 23d the Bureau received a letter written at Brooklyn by Mr. Raymond A. Healy, who states:

"Please accept the enclosed money order for an annual subscription to *Social Justice Review*. I have read several issues of your fine magazine and intend doing so in the future."

Another subscription was addressed to us from Slovenia. The writer, a Chaplain in the Army, writes:

"I would be greatly pleased if you could send me each month a copy of your publication. While in Camp Maxey, Texas, I saw and read your magazine in the Regional Hospital. Probably my Rev. Predecessor, the Catholic Chaplain, must have been a subscriber."

Another new subscriber had *Social Justice Review* recommended to him, and, in consequence wrote us for a sample copy. There was an immediate reply, containing the statement that the new subscriber had a rather long and complicated address, because he was leaving to open a Consular Office at . . . , naming a certain city in Europe.

New subscriptions of this kind are frequently enough to keep the subscription list in balance. It appears to us, they prove our members should be able to solicit many more subscribers, their willingness to sacrifice a bit of time and effort provided. Since *Social Justice Review* enters on its thirty-ninth year with the coming April issue, we again appeal to the officers of every one of our societies to appoint an agent, whose duty it should be to solicit subscriptions.

However, societies may promote our *Review* also by other methods. Several societies, among them St. Joseph's Benevolent Society in San Francisco, subscribe for bundle lots of our journal, while St. Francis de Sales Benevolent Society, of St. Louis, awards each month an attendance prize in the shape of a subscription to *SJR*. Many of those who come to know the publication more intimately in consequence of this policy remain faithful to it. There are few other journals who so consistently carry the message of Catholic Social Action to the people as does *Social Justice Review*. This is an admitted fact.

Addressed to Veterans

VALUABLE admonitions are contained in an article "The Uncertainty We Face," issued by Fr. Fabian Diersing, O.S.B., Youth Director of the Catholic Central Verein. The writer mentions a number of false attitudes and ideas held by returning veterans and by young people generally which contribute to the social dislocation and confusion now confronting us. Among these he lists the tendency to pursue the path of least resistance, to seek a life of ease and comfort and without undue exertion, and not be satisfied with their former employment. The Youth Director of the CV states: "Many choose not to work rather than follow their former occupations; such conduct together with the uncertainties caused by the machine age contributes to social unrest."

Youths of today should be reminded, according to Fr. Diersing, that "man's lot on earth is normally not one of ease and comfort." He counters the false principles of materialistic education of our day with the injunction of Sacred Scripture that man must gain his bread in the sweat of his brow, and that security and happiness follow from an honest day's work, be it on the farm or in the factory. Young people are admonished to follow the principle of giving to everyone his due, and to resist the tendency to self-seeking—the curse of the modern philosophy of life, which has divorced the natural from the supernatural.

Hat Collection Recommended

REPEATEDLY in the course of years have we encouraged officers and members of Benevolent and Fraternal Societies to respond to appeals for a contribution with a penny or dime hat-collection. Some of the societies have adopted this method with satisfactory results.

Long a generous co-operator with the Bureau's efforts, the Catholic Knights of St. George in Indianapolis, in reply to our recent Christmas appeal, sent a check for fifteen dollars. "I am happy to inform you," so Secretary H. B. Dwenger wrote us, "that, after your letter had been read at the December meeting, the members decided to pass the hat and that all should be at liberty to give what they wished to donate. The collection amounted to fifteen dollars, a check for which sum you will find enclosed."

Forthright Statements on Conscription

A RESOLUTION on military training by conscription, which takes into consideration the probable future development of this problem in our country, was adopted by the January meeting of the Allegheny County Section of the CV. The statement was prepared by Fr. Joseph Smith, C.P., the organization's spiritual director.

The need for adequate preparedness for defense of our country at all times is recognized. In determining what constitutes national defense under present conditions, it is suggested that Government explore the possibility of having military conscription abolished in all countries, and that this nation use economic means to lend weight to our plea for such abolition.

If a wide extension of military training is found necessary for adequate defense, the organization contends, it should be in keeping with American tradition. It is suggested: a) That voluntary enlistment in the armed services be stimulated, and that adequate minimum pay and a guarantee of suitable environmental conditions be established for the welfare of the soldiers and their dependents; b) that the added expense necessary to give a reasonable status to those in the armed services be derived in great part from a national luxury tax; c) that the military training should be introduced into the programs of the High School and College so that the youths will not be separated from the home environment and parental influence, and that such training be supplied within the schools by regular military personnel so as to insure the highest standards, etc.

The resolution concludes with the suggestion that both War and Navy departments co-operate with recognized moral leaders to insure for men in the service a sound moral philosophy of life. The statement continues: "Of itself, military training does not produce either good citizens or gentlemen, when it tends to make a man a soldier at the expense of making him a man. America's real greatness lies not in physical but in moral strength."

Copies of the resolution were sent to the Representatives of Allegheny County in Congress, the Senators from Pennsylvania, and to the members of the Senate Military Affairs Committee and the House Military Affairs Committee.

A resolution adopted by the St. Joseph's Society of Cottonwood, Idaho, is directed against "individuals or groups with a military mind who seek to impose military service in peace-time on a peace-loving people." While recognizing the vital need of preparedness for defense of our country, the Society contends the problem should be investigated to the end that all countries might abolish military conscription, and that our government use economic sanctions to lend weight to our plea for such abolition.

The statement continues with the suggestion that should some form of military training be found necessary after a thorough investigation, its introduction should be in keeping with the American tradition, that

is, by voluntary enlistments. The War and Navy Departments are called upon to co-operate with responsible and recognized moral leadership in correcting attitudes and policies which have wrought great moral harm among youth in the armed services during the past five years. The organization recognizes its right and duty to protect and safeguard the morals of young men and women in the armed services of our country.

Mr. Joseph Kaschmitter is President of the St. Joseph's Society; Mr. J. F. Jenny is chairman of the Committee on Resolutions.

Illinois Executives Met

THE appointment of two more priests as Diocesan Directors to assist in extending the program of the Catholic Union of Illinois was announced at the meeting of the State Executive Committee in Cathedral High School, Belleville, on January 20. Rev. Henry Meilinger was appointed Director for the Diocese of Rockford and Rev. Joseph Adams for the Archdiocese of Chicago. Frs. Charles Hellrung and John Ratchford, newly-appointed Directors for the Diocese of Belleville and Springfield, addressed the meeting, requesting the co-operation of those present in promoting their organization as well as the programs of the Bishops. Fr. Ratchford urged that all work in their respective parishes for retreats for the returning servicemen and women.

His Excellency, Most Rev. Henry J. Althoff, Bishop of Belleville, was present. In his address he commended the CU for its endeavors in the past and expressed the hope that the work of the organization will experience a notable development in the future. Msgr. Hilgenberg, Commissarius of the CU, Fr. Fasnacht and Msgr. Mueller, Rector of the Cathedral of Belleville, also spoke briefly.

In his address President Joseph B. Englemeyer touched upon several matters relating to the welfare and extension of the CU in the State. He advocated the promotion of retreats for veterans, and the use of the free leaflet written by Fr. James McShane and published by the Central Bureau. He also urged that all present undertake to enlist patron members in their respective societies for the support of the organization's official publication, "The Digest." Membership cards for patrons have already been prepared with the assistance of Fr. Fasnacht. Other matters discussed by President Englemeyer were the enlistment of new societies and plans for the State Convention to be held in the spring.

Several committees reported. Mr. Foppe announced that a balance of \$79 remained to provide for the "Digest." After a general discussion, it was decided another issue should be printed in the near future. Unfortunately it is impossible to conduct the State Convention in Belleville, as anticipated, on account of the housing shortage. President Englemeyer was empowered to find a suitable locality for the Convention to be held in the spring.

Local Societies' Reports

AMONG the Benevolent Societies which have survived the onslaught of secularism and the decline of the spirit of mutual aid in parishes during the last several decades is the St. Peter and St. Clemens Society of Assumption Parish, St. Paul, Minnesota. The Society celebrated its Golden Jubilee in the fall. According to the Society's report, \$1385 was paid out in sick benefits during the past year. The Peter's Pence collection received \$50; donations to the Central Verein, together with subscriptions amounted to \$37, and \$17.85 was expended for the local Catholic Youth Center.

Fourteen new members enrolled in the organization during the past year, a very notable increase in view of the fact that most young men were away from home serving in the armed forces. Twelve members died, their families receiving death benefits totaling \$600. Total assets on January 1, 1946, were \$35,911.66; 347 adults and 61 juveniles are at present members of the Society.

St. Francis de Sales Benevolent Society of St. Louis has also successfully withstood the decline of the spirit of mutual aid in parishes during the past few decades, and today offers its members insurance features which equal or surpass those offered by general line insurance companies. The Society's annual report for 1945 gives the following interesting statistics: Death benefits totaling \$9000 were paid to families of 18 members; \$2090 was granted for sick benefits to 61 members. A total of \$300 was paid in accordance with the organization's policy of granting a \$50 benefit to members whose wives have been called by death.

Twenty new members, averaging in age 26 years and one month, were admitted into the Society during the past year. Total membership on January 1 was 838. Assets amounted to \$197,762. 91.

District Meetings

AN informative address on "The Dawn of a New Era" was delivered by Dr. Alphonse Clemens, Director of the Department of Sociology and Economics at Fontbonne College, at the February meeting of the St. Louis District League, CU of Missouri, in St. Peter and Paul Parish. The gist of the address was: The old order, known as the "Capitalistic Order," is doomed and a new order is dawning. He pointed out that unless the new structure of society is based on the principles laid down in the social encyclicals of the Popes, there is danger that the break up of the old order will give way to dictatorship and totalitarianism in our country.

The factors responsible for the breakdown of the older order, according to Dr. Clemens, were "the materialism, liberalism and individualism of the day—the chafing at all restraint—which have overflowed from the economic field into the social life, affecting government, education, family life and religion."

Rev. Andrew H. Toebben, Pastor, welcomed the men to St. Peter and Paul parish which he described as "the

mother parish of south and west St. Louis." He explained the difficulties of an educational nature which the pastor of a once flourishing parish must face. Fr. Toeppen furthermore asked the men to support the efforts of the St. Louis District League, CWU, to found a maternity home for underprivileged mothers. An entertainment was given at Goller Hall on February 13 for this fund.

Fr. R. B. Schuler spoke on legislative action of the CU of Missouri. In collaboration with the Catholic Rural Life Conference, the organization secured transportation in public school buses for children attending parochial schools under the old Constitution of the State. Recently the two organizations had opposed efforts to abrogate the privilege extended to children attending parochial schools.

President Bernard Gassel announced the appointment of an enlarged promotion committee. Arthur H. Hannebrink, President of the CU of Missouri, spoke on the work of the legislative committee, and also regarding the appointment of Msgr. Schuermann as pastor to St. Engelbert's Parish in St. Louis. President Hannebrink also read a communication from Cardinal-designate Glennon bestowing his blessing on the Catholic Union of Missouri and its members.

New officers were elected at the quarterly meeting of the Lehigh Valley Federation of the CV, conducted in Sacred Heart Parish, Allentown, Pa., on January 27. Fr. Joseph May will continue as spiritual director. Mr. John Stumpf was elected President for the second term. Other officers elected for another year are: August Hohl, of Catasauqua, first Vice-President; John Schwartz, Northampton, second Vice-President; Stephen Farkas, Miller Heights, third Vice-President; Joseph Hacker, Stiles, Corresponding secretary; Frank Reichl, Nazareth, Treasurer; Clement Farnschlager, Allentown, Financial secretary, and Frank Zinkovits, Coplay, Marshal.

Fr. Joseph May announced the opening of the spring session of the Lehigh Valley Institute of Industrial Relations in Central High School, Allentown, on March 4. He pointed out that the Institute's program of study is designed to train men and women to meet the many perplexing problems involved in labor-management relations with delicacy and good judgment.

Msgr. Leo Fink, pastor of Sacred Heart Parish, addressed the mass meeting of the men and women. Other speakers were Assistant District Judge James C. Lansche and Rev. Paul Repchik. The subject discussed was "The Breakdown of Parental Authority."

Contributions to the Bureau's Emergency Fund by organizations of the NCWU from December 1 to February 16 amounted to \$809.25. Affiliated societies of women from eleven states donated to this fund. In addition, quite a few contributions were received from individual members and non-members of the NCWU. The Chaplains' Aid Fund was remembered by only two women's organizations during this period: one from Missouri and one from New York.

New Life Members

LATE in January the Bureau received from Rev. Benjamin J. Blied, of Wisconsin, his subscription for a Life Membership in the Central Verein. Ordained in 1934, Rev. Dr. Blied, after several years of parish work and teaching, was, in 1941, called to St. Francis Seminary, where he teaches history and languages.

Fr. Blied is a member of the Catholic Central Verein and an occasional contributor to *Social Justice Review*. Although a comparatively young man, he is the author of two valuable historical works: "Austrian Aid to American Catholics, 1830-1860" and "Catholics and the Civil War." A review of the latter work in the January issue of *SJR* states it is "without doubt the best work on this all-too-long neglected subject of Catholic life in the United States."

Sacerdotal Jubilee

OLD St. Joseph's Church in St. Louis, the center of many of the activities of the CV in the earlier days, was the scene, on February 14, of another of the many solemnities that have graced its long history. The occasion was the Golden Sacerdotal Jubilee celebration of Rev. William B. Sommerhauser, S.J., Pastor of the parish.

Fr. Sommerhauser was ordained at St. Charles Seminary, Carthagen, Ohio, on February 14, 1896, by Most Rev. Nicholas Matz, of Denver, Colorado. The first twenty-eight years of his priestly life were devoted mostly to the education of youth. After joining the Society of Jesus in 1899, the jubilarian studied in Europe. After some years of teaching he served successively as Rector of St. Ignatius College, Cleveland, Ohio, and of St. John's College, Toledo, Ohio.

In 1924 Fr. Sommerhauser was called to parish work, and has gained a merited reputation for the building of parish schools and improvement of churches and parish properties. During all of these years he has been a consistent friend of the Central Verein and of its affiliates. As pastor of Sts. Peter and Paul Parish, Mankato, Minnesota, he addressed the local societies on a number of occasions. He likewise addressed the meetings and showed an interest in the affairs of the CU of Missouri during his fourteen years as Pastor of St. Charles Borromeo Parish in St. Charles, Mo.

The Jubilarian was called to the pastorship of old St. Joseph's Church in 1944. May he be granted many more years in the service of God and His Church.

Necrology

FUNERAL services were conducted in St. Philip Neri Church, Bronx, N. Y., on January 15 for Mr. John J. Krug. The deceased was an active member of the Kolping Society and of the local branch of the Central Verein. He was the father of Rev. Joseph C. Krug, of Cardinal Hayes High School, and Capt. Clement P. Krug, Chaplain, U. S. Army.

Born at Reicholzheim, Baden, Germany, he attended schools in his native land, France and Holland; he

came to the United States in 1895 and first settled at Sandusky, Ohio. Later on the deceased took up his residence in New York City, where he resided for the past forty-five years. As a member of the Kolping Society he was particularly interested in the dramatization of sacred plays. After the first World War he was an active member of the Cardinal Hayes Committee for Relief of Central Europe.

Miscellany

AT the annual Pennsylvania Fraternal Congress conducted in Pittsburgh, Mr. John Eibeck, Supreme President of Knights of St. George, was elected Second Vice-President. Mr. Joseph J. Porta, Supreme Secretary of the Knights, was made a member of the Fraternal Actuarial Association at its meeting held in Chicago.

Quite unexpectedly St. Elizabeth Day Nursery received fifteen hundred dollars as its share of the estate of the late Louis Duestrow. The will provided that his executors should divide his estate among the charitable institutions of St. Louis. Since designation of beneficiaries was left to his executors, the Louis Trust Company, it was decided that all institutions, members of United Charities of St. Louis, should share in the available funds.

With the intention to make known the Central Verein, its tradition and program to inquirers, the Bureau a few years ago published a leaflet: "The General Verein: History, Aims and Scope." Thus far 27,000 copies of this informative little pamphlet have been published and distributed. A new edition has just come from the press and copies are available to societies and others eager to convey to members and non-members the story of the CV, briefly told. Copies are free.

In recent years Mr. C. Schumacher, of Pittsburgh, Pa., has proven an interested co-worker. He is evidently convinced that what the Germans call *Kleinarbeit*, the willingness to engage in efforts that appear insignificant to proud minds, may successfully serve the good purpose to which it devotes itself.

Mr. Schumacher not merely distributes pamphlets, he also sells copies of "Social Justice Review" and even of "The Bulletin." For a time he received three copies of this publication; recently he requested us to increase his order from three to six. He is also an interested reader of the Bureau's Press Bulletins.

Working hand in hand with the local Ministerial Alliance Rev. Henry M. Kemper, pastor of Notre Dame parish at Kerrville, Texas, prevailed upon the proprietor of the local moving picture theatres to discontinue the Saturday midnight shows. Father Kemper, and those co-operating with him, based their appeal on the fact that midnight shows interfere with the proper observance of Sunday.

It is one of the weaknesses of the present generation

that, while men believe it possible to inaugurate reforms of a far-reaching kind, they neglect to concern themselves with efforts of the kind Father Kemper undertook in the Texan community. Our societies are not living up to the program of the Central Verein when they make no effort to better local moral and social conditions.

Perhaps no other Pope has spoken so frequently to small groups of people and on so many occasions as Pius XII. Unfortunately, most of his addresses are inaccessible, although all of them are documents of timely interest. We believe it commendable, therefore, that *L'Ecole Sociale Populaire*, of Montreal, should have collected some of these allocutions and letters in a brochure, recently published as number 375 in the long list of its valuable publications.

The brochure contains, for instance, the Pope's address to the Minister of Finland, on June 20, 1943; his appeal in behalf of the city of Rome; an allocution delivered in the course of an audience granted members of the Twenty-second Regiment, consisting of French Canadians etc., etc. However, a note on page eight admits that an important pronouncement by His Holiness, of June 2, 1944, dealing with the conditions existing in Rome, the unity of the Church and the problems of peace, was not available in a reliable version. But, so the statement continues, it is hoped that it may be possible to publish an official French translation of the document in a future issue.

In a letter, addressed to Sisters laboring among Mexicans in Texas—they, of course, depend entirely on charity—a missionary in South Dakota addressed the Rev. Mother as follows:

"I am desperately in need of used clothing for my poor Indians. I would be very grateful to you if you could remember them with any old clothing."

In reply to this communication the missionary was told that the Sisters themselves depended on others for clothing for the poor whom they serve. But the letter was forwarded to us with the following comment: "When one beggar begs from another one, it pleases our dear Lord and we are quite sure that you too are pleased."

Together with a gift of one dollar, intended for the Emergency Fund, a contributor sent us twenty cents in stamps for two copies of "The Will for Peace" and ten copies of the free leaflet, "Retreats for Soldiers, Sailors and Marines." Unfortunately, this individual neglected to sign his name to the order sheet. In consequence it was impossible to comply with his request. Should this item come to his attention, we would ask him to please supply us with his name and address.

The Proceedings of the Milwaukee Conference of the CV and NCWU conducted in August of last year will be available soon. The printing of the Proceedings was delayed due to the illness during the winter months of Mr. August Springob, of Milwaukee, Recording Secretary of the CV.

DAS SOZIALE APOSTOLAT

NACH CHAPERITO.

(Aus den Lebensnachrichten des hochw.

Peter Kuppers.)

(Schluss)

WENN ein Priester arge Feinde hat, so kann er sich auf die Dauer schwer halten. Eines Tages öffnete ich die Tageszeitung von Santa Fe, die ich regelmässig bekam, und da stand ein Artikel darin, der ganz auf meine Schulen, auf meine Schwestern und auch auf mich passte. Allerdings Namen waren nicht genannt. Es tut mir leid, dass ich den Artikel nicht verwahrt habe. Darin hiess es, dass in einem gewissen Orte, ausländische Schwestern eine Schule leiteten, die kein Englisch verstünden, und dass ein Priester an der Spitze eines solchen Unternehmens stehe. Das bedeutete in anderen Worten, dass im nächsten Schuljahre die Schwestern nicht mehr in der öffentlichen Schule lehren konnten, weil dieselben kein Englisch wüssten. Der Artikel enthielt die Wahrheit, aber wer ihn in die Zeitung geschrieben hatte, konnte ich nicht ausfindig machen. Argwohn allerdings liess mich darauf schliessen, dass es kein Freund sondern nur ein Feind war, der mir die Suppe eingebrockt hatte, die ich auslöffeln musste.

Eine andere Angelegenheit machte mir damals viele Sorgen, und am Schluss schlug sie dem Fass den Boden aus. Wie es in dieser Zeit der Fall war, waren die öffentlichen Schulgebäude ausser Rand und Band. Eine anständige Person konnte kaum in einem solchen Gebäude lehren. Die Kinder mussten oft anstatt auf Bänken, auf Kisten sitzen. Nun kam mir die Idee, diesem Uebelstand in Chaperito abzuhelpen. Wir hatten zwei kleine öffentliche Schulgebäude, und eines gehörte noch nicht mal dem Staate, sondern war ein gemietetes Zimmer. Um aber ein neues öffentliches Schulgebäude zu erlangen, musste ich die Zusage des County haben, und die Schulbehörden schrieben vor, dass zu diesem Zwecke die Leute oder Schul-Patrone über eine Bondausgabe abstimmen sollten, die in zwanzig Jahren fällig sein sollten. Da gab es nun wieder Krach, denn als ich mit dem Plan an die Öffentlichkeit trat und den Leuten alles haarscharf erklärte, waren die meisten wohl damit einverstanden, aber ich hatte die Rechnung ohne den Wirt gemacht. Mein unseliger Freund, der nicht verheiratet war, stachelte die Leute auf und bewies ihnen, dass die Bonds eine erdrückende

Last seien, und dass wir viel höhere Steuern bezahlen müssten für die nächsten zwanzig Jahre. Immer näher und dunkler rückte der Tag der Entscheidung heran. Da ich fast sicher war, die Sache werde schief gehen, so arbeitete ich dennoch rastlos, um die Mehrheit der Stimmen zu erhalten. Ich ging sogar zu den Schwestern, erklärte ihnen alles und sagte ihnen, dass im Falle einer Notwendigkeit, auch sie ihre Stimmen abgeben sollten. Das waren neun und die Haushälterin war die zehnte, und das sollte doch helfen. Die guten Schwestern versprachen mir das auch. Ich war etwas beruhigt und der Sieg wäre unser gewesen, wenn nicht etwas besonderes passiert wäre. Am festgesetzten Tage wurden die Stimmen abgegeben, aber ich war doch niedergeschlagen, denn ich wusste, dass der Kunde nur gegen die Schwestern und mich arbeitete aus unüberwindbarem Hasse. Ich hatte seiner Leidenschaft ein Ziel gesteckt und die ganze Kommunität musste dafür büssen. Natürlich wurde mir alles berichtet, wie jeder seine Stimme abgab. Gegen fünf Uhr nachmittags waren die Gegner zwei Stimmen voran. Ich wusste, eine meiner Nachbarinnen hatte ihre Stimme noch nicht abgegeben und ich ging hin, brachte sie ins Wahllokal — und die stimmte gegen die Bonds. Ich lief zu den Schwestern. Es war zwanzig Minuten vor sechs und um sechs Uhr wurde geschlossen. Ich wollte die Schwestern geschlossen ins Wahllokal führen, wo sie die Entscheidung gebracht haben würden. Da aber sagte mir die Oberin, dass ihre Regel es verbiete, sich in Wahlgeschichten und Stimmenabgaben einzumischen! Weshalb sagten Sie mir das nicht, als ich Sie damals fragte, im Notfalle zu stimmen? erwiderte ich erregt. „Ausserdem,“ sagte ich, „Sie brauchen ja nicht mehr lange in Chaperito zu lehren“. Wir verloren mit vier Stimmen! Trotz aller Opfer und Arbeit — ein einziger Feind hatte das zuwege gebracht. Gerade wie ein rauschender Bergfluss alles mit sich reisst, was ihm in den Weg kommt, so ging es auch hier. Ich sah mich genötigt, den Schwestern anzukündigen, den Ort zu verlassen und sich ein anderes Heim zu suchen. Jetzt gerade ruhten die Feinde nicht, und weil die Schwestern fortgingen, wurde mir alles in die Schuhe geschoben, bis die Stimmung der Leute mir einfach feindlich war. Heute sehen die Leute ein, dass ich Recht hatte, denn Chaperito hat zu gegenwärtiger Zeit nicht einmal einen Priester. Die meisten Leute sind fortgezogen und Chaperito ist fast ein totes Dorf.

Aber auch mein Feind hat seinen Denkart erhalten, und zwar vom lieben Gott selber. Das Mädchen, mit dem er später lebte, hat ihn im Stich gelassen. Auch seine Weideländer hat er verloren und ebenfalls die Viehherden, tausende von Schafen. Der liebe Gott lässt seiner nicht spotten.

Als die Schwestern weg waren, bezog ich den Convent, denn mein vierräumiges Pfarrhaus, auch wenn es neu war, war klein und eng. Viel Geld hatte ich in das Unternehmen hineingesteckt, ebenfalls meine Haushälterin hatte es getan. Ich hatte sie gerne wieder als Lehrerin in Chaperito gehabt, nachdem die Schwestern weg waren, aber die Schuldirektoren gaben das noch nicht mal zu. Dann trugen die Direktoren eines Nachbardörfchens ihr die Schule daselbst an und sie nahm es an. Ich erwähne das nur, um die Opferwilligkeit von Laien zu zeigen. In dem Orte aber war kein Haus, wo sie leben konnte und so boten die Leute ihr die Sakristei an — ein kleines Zimmerchen, zehn Fuss breit und ebenso weit. Darin wurde ein Feldbett gestellt, ein kleiner Tisch, ein winziges Kochöfchen und ein Stuhl. Jeden Montag Morgen, oder hier und da Sonntagsabends, ging sie von Chaperito die drei Meilen nach Los Torres, blieb bis Freitag Nachmittags da und lehrte in der Schule. Ich war natürlich in der Zeit ohne Haushälterin, machte mir eine zeitlang mein eignes Essen, wenn ich zuhause war, aber schliesslich wurde mir das doch recht ungemütlich und ich engagierte eine ältere Hispano-Amerikanerin, auch das wurde unappetitlich mit der Zeit. Freitags fuhr ich nach Los Torres und brachte die Haushälterin heim, so dass ich wenigstens Samstags und Sonntags etwas Vernünftiges zum Verdauen bekam. Wenn ich während der Woche nicht auf der Mission war und es mir zuhause ungemütlich wurde, so ging ich nach Los Torres. Schliesslich wurde mir ein dachloses Haus zur Verfügung gestellt und ich selber legte das Dach auf, da ich aber nicht viel Geld ausgeben wollte, so war es nur halbe Arbeit. Eines Tages war der Regen so gewaltig, dass das Dach nicht aushielt und es regnete innen gerade so wie draussen. Zuerst nahm ich meine Zuflucht unter dem Tische, wo ich eine Matratze ausbreitete und es regnen liess, aber schon bald musste ich mich ins Schulhaus flüchten. Das war eine Nacht — dass Gott erbarm.

Im Stillen habe ich mich aus der Pfarrei weg gewünscht. Das Pastorspielen war mir über bis unter den Kragen. Es muss gesagt sein, dass ich

resigniert hätte, wäre es nicht für die guten Leute auf den Missionplätzen gewesen. Auch in Chaperito selber waren die Leute gut, nur dieser Halunke und zwei seiner Helfershelfer machten mir das Leben sauer und verdarben den Brei. Nach und nach aber kam ein Umschwung, und es wurde viel besser. Es war sogar gesagt worden, und das Gerücht ging bis zur nächsten Stadt, dass ich sogar die Türen und Fenster des Schwesternhauses eingeschlagen habe, aber Wahrheit ist, dass die Schwestern abreisten als ich auf einer Missionsreise begriffen war und so noch nicht mal in Chaperito war. Die Leute sahen ihren Irrtum ein, denn ein ruhiges Nachdenken heilt manche Vorurteile und Wunden. Man fing an zu verstehen, woher diese Schuftereien gekommen waren, und da ich ruhig meiner Wege ging und immer freundlich zu den Leuten war, hatte ich das ganze Dorf bald wieder auf meiner Seite, natürlich mit Ausnahme der Haupträdelsführer. Ich war wieder Hahn im Korb. So verging mir die Idee, auf mein Pastorenamt zu verzichten.

Nun kam die Zeit der Konfirmation, und damals, 1920, hatten wir schon einen anderen Bischof in der Person des heiligmässigen Erzbischofes Albert T. Daeger, der schon als einfacher Priester und Franziskaner ein treuer Freund von mir war. In New Mexico werden die kleinen Wiegenkinder konfirmiert und jedes Konfirmandenkind muss einen sogenannten Padrino oder eine Madrino haben, d. h., Konfirmationspathen und das ist eine grosse Ehre. Jeder Pathe muss vor dem Pfarrer erscheinen, bekommt sein Billet mit Namen und muss 25 cents blechen oder in einigen Orten sogar fünfzig cents. So wurde auch mein grösster Feind, der die Schuld an allem trug von einer Familie eingeladen, als Pathe zu amtierem. Natürlich musste er zu mir kommen, um sein Billet zu holen. Am Nachmittage vorher gab ich die Billets in der Kirche aus. Als die Reihe an diesen Kunden kam, sagte ich ihm ganz ruhig, dass er nicht zugelassen werden könne nach den Satzungen der Kirche, denn er hätte seine Osterpflicht schon seit Jahren nicht mehr erfüllt seines liederlichen Lebens wegen. Als ich ihn zurückwies, wurde er kreidebleich und lief gleich ins Pfarrhaus, wo der Erzbischof war. Da der Mensch dem Hochwürdigsten Herrn wahrscheinlich nicht die Wahrheit sagte, liess er mich gleich rufen. Da gab es ein Durcheinander, denn der Kerl hatte Lust mir an die Kehle zu springen, aber ich sagte ihm klar und bündig: „Wenn Sie morgen Früh zu den Sakramenten gehen, und so-

mit ihre Sachen mit Gott und der Kirche in Ordnung bringen, so gebe ich Ihnen dann Ihr Billet und Sie können Konfirmationspathe sein, sonst nicht." Auch der gute Erzbischof sprach ihm freundlich zu, aber es war alles vergebens und für die Katz, und so musste er unverrichteter Sache wieder abziehen. Das hat nun einen Grossen Eindruck auf die Leute gemacht und gezeigt, dass man nicht in der Kirche auf zwei Pferden zu gleicher Zeit reiten kann.

Mein guter Erzbischof fand in der ganzen Pfarrei alles in Ordnung, denn es war auch eine Visitationsreise, die zehn Tage lang dauerte. Am letzten Tage frug er mich: „Wie lange bist Du eigentlich schon auf diesem harten Posten?" Es waren sieben Jahre. Dann meinte er: „Würdest Du nicht gerne eine andere Pfarrei übernehmen, wo Du nicht so beschwerliche Reisen zu unternehmen hast, denn Deine Gesundheit ist nicht wie sie sein soll?"

Da habe ich ihm gedankt, aber den Gedanken Chaperito zu verlassen hatte ich schon längst aufgegeben; ich bat ihn, mich wenigstens noch ein Jahr da zu lassen, denn dann würde ich die ganze Pfarrei in einem solchen Zustande haben, dass kaum materielle Arbeit nötig sei für meinen Nachfolger. Darauf ging der Erzbischof auch ein und sagte mir sogar, dass er selbst mir amerikanische Schwestern besorgen werde, denn, sagte er, gerade wie die Priester können sich die mexikanischen Schwestern nicht an unsere Verhältnisse gewöhnen.

Am neunten August, abends nach dem Abendessen, sassen wir zwei in vertraulichem Gespräche zusammen und dasselbe Thema wurde wieder besprochen. Er sagte mir: „Schon Erzbischof Pitaval, mein Vorgänger, hat böse Erfahrungen mit denen von Mexico gehabt und schliesslich nahm er keine mehr auf. Ausnahmen gibt es, aber auch ich habe schon in dieser kurzen Zeit meines Amtes in dieser Hinsicht schlechte Erfahrungen gehabt. Da will ich hier nun erzählen, wie es mir ergangen ist.

Das Priesterleben ist sicherlich kein leichtes Leben, besonders wenn man es ernst nimmt, und wenn dazu die Verfolgung miteingerechnet wird, wie es damals und auch heute noch in Mexico war, so ist es ein Opferleben und ein armer Priester ist in seinem Rechte, von der Kirche beschützt und geleitet zu werden. Wenn er einen Bock schießt, so soll er nicht gleich verdammt werden, sondern die väterliche Hand seines Oberhirten soll und muss ihn hochhalten. Auch der Priester ist

ein Mensch und hat sogar zartere Gefühle als viel andere, aber nichts wird so sehr unter das Vergrösserungsglass genommen, wie die Fehler eines Priesters. Da wird nicht nur geschossen, sondern bombardiert. Sogar als Petrus den Herrn verriet, schaute der Herr ihn gütig und liebevoll an, und das hat bei Petrus gezogen und einen so grossen Eindruck gemacht, dass er sich schliesslich für seinen Herrn und Meister den Kopf nach unten gutwillig kreuzigen liess. Hätte sein Herr ihn aber ausgescholten und ans Tageslicht gesetzt, wäre er schön bei seiner Frau geblieben. Wer einen anderen verläumdete und nichts Gutes an ihm lässt, schaue den Verläumder mal gut an und dann: Passe auf, denn was der Verläumder über andere sagt, hat er gewöhnlich selber vorher getan. Natürlich gibt es auch Menschen im Priesterkleide, die nicht viel wert sind, denn der alte Wallenstein hat schon gesagt: „Dienen muss der Priestermantel manchen Zwecken". Gewöhnlich sind Priester gute und heilmässige Leute, und auch die Schwestern, aber es geschieht nur zu oft, dass die besten Priester verläumdete und dann vom Bischof in ein Kloster abgeschoben werden. Der liebe Gott aber weiss die Sache besser, und wenn das Gericht kommt, geht es dem Verläumder schief.

Da bin ich ans Philosophieren gekommen, aber das habe ich damals meinem Erzbischofe gesagt, und er hat mir Recht gegeben. Ich habe ihm ein Beispiel erzählt. In den ersten Jahren in Chaperito schickte mir Erzbischof Pitaval einen Priester aus Mexico, damit er mein Kaplan sei. Der Kaplan schien ein feiner Mensch zu sein in seinem Auftreten und in seinen Manieren. Auch kannte er seine Sachen. Ich nenne diesen Priester Hilarrio. Er war zwei Tage bei mir, als ich einen Brief vom Erzbischof bekam, und ich habe den Brief heute noch. Er war französisch geschrieben. Da ich Französisch verstand — es aber nicht gut sprechen konnte und heute noch weniger — machte ich die Schlussfolgerung, dass es etwas Besonderes sein müsse und es war auch der erste Brief, den Erzbischof Pitaval mir auf Französisch schrieb. In dem Briefe wurde ich gewarnt, auf meinen neuen Kaplan gut auf zu passen, denn da sei wahrscheinlich etwas nicht in Ordnung. Ich schrieb zurück und sagte: Weshalb schickten Sie ihn mir denn? Alles ging gut und ich hatte meinen Kaplan sehr gerne; er betrug sich gut und arbeitete fleissig. Eines Tages bekam ich einen bösen Brief, der von einem Manne in einem meiner Missionsplätze geschrieben worden war, und

darin wurde mir gesagt, dass dessen Frau beim Padre Hilario in der Sakristei gebeichtet habe und er diesen Platz nicht mehr besuchen dürfe, denn die Frau klage ihn an, Anspielung auf ihre Ehre gemacht zu haben. Es war eine junge Frau, aber als ich über die Sache nachdachte, schien mir das fast unmöglich. Zuerst sagte ich meinem Kaplane nichts. Als die Zeit kam, dass er wieder auf die Mission musste, ging ich selber, mit der Absicht die Sache zu untersuchen. Das schien dem Kaplan sonderbar, dass ich gerade darauf bestand zu gehen und ich sah mich genötigt ihm den Brief zu zeigen. Er war wie zerknickt, trotz meiner Versicherung, dass ich nichts von der ganzen Geschichte glaube. Ich konnte auch nichts ausfindig machen, nur das Eine, das mir auf dem bestimmten Platze wiederholt wurde, dass mein Kaplan nicht wieder kommen dürfe. Die junge Frau selber zu fragen, habe ich mich nicht getraut. Deshalb, kann wohl jeder einsehen. Der arme Priester war aber so niedergeschmettert, dass er Chaperito kurz nachher verliess. Am folgenden Tage bekam ich einen Telefonruf aus der nächsten Stadt von einem Priester, der mir sagte, dass dieser Kaplan ein Tagebuch führe schon seit Jahren, und ich solle mich dessen bemächtigen. Woher wusste der Priester das? Es war mir ein Rätsel. Aber jetzt kommt das Beste. Ich habe immer an die Unschuld dieses Priesters geglaubt und ich tue es auch heute noch. Kurze Zeit nach seiner Abreise wurde mir die Nachricht gebracht, dass diese junge Frau, die den Priester so schmähtlich angeklagt hatte, eines plötzlichen Todes gestorben sei. Die Hand Gottes und sonst nichts. Etwa ein Jahr nach dieser Begebenheit besuchte ich einen Freund in El Paso. Wir spazierten durch die Strassen der Stadt und natürlich dachte ich nicht an den Padre Hilario. Auf einmal fährt ein Truck an uns vorbei, und es schien mir, dass ich den Lenker kenne und es schoss mir durch den Kopf: Father Hilario. „Unschuldig verurteilt“, sagte mir mein Erzbischof. Nach dem französischen Briefe zu urteilen, hat die Geschichte gegen diesen Priester jahrelang vorher begonnen und in der mexikanischen Revolution hatte er viel gelitten und dann ein solches Ende? Unschuldig angeklagt, verurteilt: es war zuviel für ihn als Mensch.

Nach der Konfirmation fuhr der Erzbischof nach Santa Fe zurück. Ein paar Tage nachher bekam ich einen Brief von ihm, in welchem er mir sagte, dass ich als Pfarrer von Penasco ernannt worden sei. Ich wusste noch nicht mal wo

der Ort war und musste mich zuerst erkundigen. Das gefiel mir nun nicht so gut, und ich schrieb zurück und bat, mich noch gemäss unseres Abkommens ein Jahr in Chaperito zu lassen. Da bekam ich aber einen Brief zurück, der mir die Knochen weich machte und am 20ten September musste ich meine neue Pfarrei antreten. Ich sagte nichts zu meinen Leuten, sondern fing an, mich vorzubereiten. Schliesslich musste ich mit der Wahrheit an den Tag. Eine Vertretung meiner Pfarrkinder machte sich sofort auf den Weg und sie hatten eine lange Unterredung mit meinem Erzbischofe. Das Resultat war: Ich brauche ihn in Penasco.

Dann wurde eine Bittschrift gemacht und die sollte durch die ganze Pfarrei gehen, aber ich gebot Halt, denn es wäre doch unnütz gewesen. Gefreut hat es mich aber doch. Ich bereitete alles im Stillen vor, um Chaperito unbemerkt zu verlassen. Eines Samstages weihte ich zwei meiner Treuesten ein, und die holten mein Buggy und meine Pferde ab, Sie nach Penasco zu bringen. Einen Nachbar, der ein gutes Gespann hatte und auch einen sehr guten Wagen, bat ich, mich Sonntag Morgen nach Las Vegas zu fahren. Er müsse um halb sieben bereit sein. Auch ihm schärfte ich ein, nichts zu sagen. Ich rechnete damit, dass niemand meine Abreise an einem Sonntag Morgen erwarten würde. An dem Sonntage riefen die Glocken die Leute früh zum Gottesdienste, wie das nie vorher so früh geschehen war. Um sechs Uhr fing ich den Gottesdienst an, aber die Kirche war fast ganz voller Leute. Nach dem Gottesdienste sprach ich zu den Leuten und sagte ihnen, dass die Abschiedsstunde geschlagen habe, und dass ich, meinem Erzbischof gehorchend, Chaperito verlassen würde. Ich dankte allen ohne Ausnahme, verzieh meinen Feinden und dann ging ich in die Sakristei, aber die Leute erwarteten mich alle vor der Sakristei, um mir das letzte Lebewohl zu geben. Bei meinem Nachbar, der die Pferde und Kutsche bereit hatte, nahm ich eine Tasse Kaffee und mit meiner Haushälterin bestieg ich den Wagen. Als ich ungefähr am letzten Hause in Chaperito vorbei fuhr, hielt mich eine gute alte Witwe an und nötigte mich, wenigstens noch einmal in ihr Haus zu treten und ihre Kinder zu segnen. Drinnen ging sie an den Koffer und nahm einen Geldschein heraus, den einzigen, den sie hatte, und drückte mir denselben in die Hand. Ich schaute mir das Papier an und es waren fünfzig Dollar. Natürlich sträubte ich mich, soviel Geld von einer armen Frau anzunehmen,

aber sie liess nicht nach, und liess nicht nach. Ich musste es nehmen. Ihr Name ist Dona Concepcion. Ich werde die gute Seele nie vergessen. Als ich einige Jahre nachher Chaperito gelegentlich besuchte, war sie tot. Auf dem Wege mussten wir an Los Torres vorbei fahren und als wir dem Platze näher kamen, sah ich von Ferne wie die guten Leute dieses kleinen Dörfchens am Wege standen und auf mich warteten. Ich musste das Buggy verlassen und wurde in die Kirche geführt, wo ich den Leuten, die weinend zuhörten, Lebewohl sagte. Um dann den Männern, die mir stets treu waren, eine besondere Freude zu machen, ging ich mit ihnen in ihre Privatkapelle, nämlich die Kapelle der Penitenten oder Büsser, wo ich nochmals sprechen musste. Dann wurde ich zurück zum Buggy begleitet und sah zu meiner grössten Ueberraschung, dass das Gefährt voll gepfropft worden war mit Melonen und manchen anderen Sachen. Die guten armen Leute! Ich war deren Vater gewesen sieben Jahre lang. Tief gerührt und mit Tränen im Auge stieg ich in mein Buggy. Die Pferde zogen an. Ich war auf dem Wege in meine neue Pfarrei.

Damit es bekannt sei, welche Arbeit geleistet wurde während der sieben Jahre, schreibe ich es nieder für diejenigen, die es wissen wollen, und wer es nicht lesen will, soll es sein lassen, denn im Himmel ist alles angekreidet.

Chaperito: Kirche vollständig renoviert, neues Dach aufgelegt, grosse neue Fenster eingesetzt, neuer Beichtstuhl angeschafft, schöne grosse Heiligen Statuen für die Kirche gekauft. Um die Kirche eine neue Einfriedigung gebaut. Neue Weihnachtskrippe gekauft. Eine neue Schule gebaut, ebenfalls ein neues Pfarrhaus. Das alte grosse Pfarrhaus als Schwesternhaus angelegt; eine Schwesternkapelle gebaut.

Mission von Los Torres: Die Kirche oder Kapelle renoviert, ein neues Dach auf die Kapelle gelegt, eine neue Kirchenglocke gekauft.

Die Mission von La Liendre: Kirchendach renoviert, eine neue Einfriedigung um die Kirche gebaut. Inwendig die Kapelle renoviert, neuer Kreuzweg angeschafft, Harmonium gekauft, zwei kleine Seitenaltäre gebaut, eine grosse Statue des Hl. Antonius angeschafft. Die Sakristei wohnlich eingerichtet, mit Bett, Waschgarnitur und Tisch und Stühlen.

Die Mission von Concepcion: Ein neues Dach auf die Kapelle gelegt, zwei kleine neue Seitenaltäre gebaut.

Die Mission von San Augustin: Ein neues Dach auf die grosse Kapelle gelegt, neuer Kreuzweg angeschafft und ebenfalls eine grosse Statue des Hl. Herzens Jesu für den Hauptaltar.

Die Mission von Aguilar: Neue Sakristei gebaut und wohnlich eingerichtet mit Bett und Zubehör. Neuer Kreuzweg gekauft. Heute besteht die Mission nicht mehr.

Die Mission von Corazon: Ich fand ein schönes Kapellchen vor und brauchte da nicht viele Verbesserungen zu machen, nur ein Beichtstuhl angeschafft.

Die Mission von Trementina: Sakristei gebaut; neuer Kreuzweg angeschafft.

Die Mission von San Ramon: Die angefangene neue Kapelle fertig gebaut, neue Sakristei gebaut, neuer Kreuzweg und neue Statue gekauft.

Die Mission von Sabinoso: Schöne neue Kapelle gebaut aus Steinen und Fussboden aus bestem Material. Neuer Kreuzweg gekauft.

Die Mission von Canon Largo: Ein neues Dach auf die grosse Kapelle gelegt. Die Sakristei wohnlich eingerichtet mit Bett und allem Nötigen eingerichtet.

Die Mission von Bariadero: Ein neues Dach auf die Kirche gelegt, Kreuzweg angeschafft, Sakristei wohnlich eingerichtet als Nachtherberge.

Die Mission von Conchas abajo: Eine schöne neue Kapelle aus Steinen gebaut, ein kleiner Altar aus Marmor angeschafft, Kreuzweg ebenfalls.

Die Mission von La Manga: Neue Sakristei gebaut, neue Glocke gekauft, Kreuzweg ebenfalls.

Die Mission von La Garrita: Eine neue schöne, geräumige Kapelle aus Steinen gebaut, auch mit erstklassischem Fussboden, eine zwei Zimmer Sakristei gebaut, ebenfalls aus Steinen und die Sakristei wohnlich eingerichtet. Altar und Kreuzweg.

Das ist alles sehr leicht niederzuschreiben, aber das in sieben Jahren zu tun, ist keine Kleinigkeit. Mein Territorium umfasste vier Taussend englische Quadratmeilen. In geistiger Beziehung war es so gut bestellt, dass einer meiner Nachfolger mir später das Kompliment machte, das die Leute sehr gut angelernt worden seien und fleissig die

Kirche und Sakramente besuchten. Viel war mir daran gelegen, zu organisieren, und besonders war ich stolz auf meine Marienkinder, deren Congregation fast in jeder Mission eingeführt wurde.

Ich glaube nicht, dass mir jemand das Zeugnis geben kann, das ich faul war in meiner Arbeit. Heute ist kein Priester da, der in der Pfarrei residiert, wahrscheinlich weil man nicht sein Leben machen kann, aber damals machte ich es ganz fein, allerdings konnte ich mir kein Auto leisten, um die weiten Plätze zu besuchen, es wurde alles zu Pferde oder im Wagen gemacht, und trotzdem vernachlässigte ich die Leute nicht, denn sie wurden regelmässig besucht und bekamen regelmässigen Gottesdienst. Ich nahm mein Priesteramt ernst, und war ein Vater für alle und heute noch denke ich mit Freude und Dankbarkeit an meine Missionen von Chaperito. Allerdings in Chaperito selber hatte ich traurige Erfahrungen, aber wenn ich heute meine Gesundheit wieder hätte, würde ich gerne wieder die schwere Arbeit auf mich nehmen, aber der liebe Gott hat mir einen Riegel davor gesteckt, denn ich bin gesundheitlich ein kranker Mann.

„Dein Wille geschehe wie im Himmel also auch auf Erden“. Amen.

Amerika war im neunzehnten Jahrhundert nicht nur ein Zufluchtsort für europäische Revolutionäre, sie blickten auch oft sehnsüchtig von jenseits des Ozeans auf unser Land, in der Hoffnung, es möge ihnen Hilfe gewähren. Diesem Gedanken gab Gottfried Kinkel, der an dem badi-schen Aufstand beteiligte Bonner Universitätsprofessor, Ausdruck in einem Epigramm, in dem es heisst:

Ganze Nationen, blutig und wund,
Zermalmt der Tyrannen grimmiger Bund;
Das freie Volk der dreissig Sterne,
Gekreuzt die Arme, steht in der Ferne —
Wie lange noch soll die Devise dich zieren,
Amerika: „Niemals intervenieren?“¹⁾

Seither sind wir nicht nur ein Volk von acht- undvierzig Sternen geworden; wir haben oben-drein gelernt, zu „intervenieren“! Daraus ergibt sich nun als Folge die Vormundschaft über andere Völker. Ob uns diese Aufgabe zum Segen gereichen wird, ist eine andere Frage.

¹⁾ Gedichte von Gottfried Kinkel. Zweite Sammlung. Stuttgart, 1868, p. 170.

Missions

BECAUSE so many churches, convents, and parochial residences were destroyed by war in the Philippines, both secular priests and missionaries were left in dire poverty. Knowing conditions, the Bureau has sent both used missals and breviaries across the Pacific.

"This morning," so Rev. John Foller, Superior, the Mill Hill Missionaries, has written us from Iloilo Province, "I received the missal and the two missae pro defunctis which you have kindly sent me. Many thanks for these useful articles. The Fathers are gathering here next week for their retreat, the first common retreat since January, 1941. Thus I shall be able to discover who are the ones that need the missals more than others."

Another paragraph of Father Foller's letter throws light on the efforts of the missionaries to rebuild, as best they can at present, their destroyed churches. He writes in this regard:

"I am glad to be able to report there is now greater co-operation on the part of the people, and the Fathers are busy putting up 'bamboo and nipa' sheds to serve as churches and rectories. When I was in Manila, I also saw His Grace, the Apostolic Delegate, and he generously gave me a share of the donation sent by the American Board of Catholic Missions for the rebuilding of the churches in Antique Province destroyed by fire. I distributed the sum as intended for the erection of eight churches still in ruins and thereby enabled the Fathers to begin their work of reconstruction. Under the circumstances, we cannot think of erecting permanent buildings, because we haven't even the material needed, provided we had the cash. However, with the co-operation of the people we can undertake to build a temporary church and rectory in the various missions."

Having thanked us "for the great interest you have always taken and still take in our missionary activities," Most Rev. S. Ferrando, S.C., of Shillong, Assam, India, continues his letter saying:

"Soon we are going to open, with the help of God and of those benefactors He will send us, two new missionary stations. We have already sent a Father to a certain Hill Tribe in a district bordering on the Himalaya mountains in Tibet. Pray for the success of this mission, because we must yet build a residence there, a school, dispensary and the chapel. I do not know as yet how it will be possible for me to face all these expenses. God will provide. Should you be able to find some benefactors, you know my address."

Writing in accordance with the recommendation of a member of the Patna Mission, an American, a Jesuit missionary in the Racchi District, British India, states:

"You would probably like to know who I am. Well, I am an old man of 88 years, with 61 years of unbroken stay in India and 56 years of missionary life.

"We are four Fathers here in charge of a population of 18,077 Catholics, of which number 502 are catechumens. We are conducting 40 schools and employ 57 Catechists and Teachers. The upkeep of the establishment entails a monthly expense of 1140 rupees, to which sum the Government contributes 300 rupees

Wanted

Good Books and Magazines

for

THE MISSIONS

in

India, South Africa, Central America

Also for the

HOME MISSIONS

Address

THE CENTRAL BUREAU
3835 Westminster Place
St. Louis 8, Mo.

and the Bishop 90. Our Christians, mostly poor cultivators of the soil, can do very little for our support and alms from home are now out of the question. It is on Mass stipends we must rely to make good the deficit to some extent. It is therefore I appeal to you, in the hope that the well-known charity of your Society will consider favorably my request."

Hunger for Books

IN all parts of the world, wherever there are Catholics, there is an increased demand for reading matter. The meaning of this should not be overlooked; it is a symptom of intellectual and social unrest. Something similar occurred at the time of the Reformation and prior to the French Revolution toward the end of the eighteenth century.

The Catholics of our country must help the missionaries to meet the demand for magazines, pamphlets and books. They possess neither the means nor facilities to print reading matter of the kind referred to in their missions. But they are anxious to supply the need. A letter addressed to the Bureau by a missionary in Brit-

ish Honduras, Central America, is revealing. He writes:

"A bit of good fortune came our way last week. A former resident of . . . , who had a nice home facing the plaza, donated it to the Church. We shall make of it a Community Center, into which we shall move our library, while we also conduct in this building a night school and various study clubs, among them one devoted to co-operation. At times the place will be used also for social and other purposes.

"Let me add, our library and reading room have proven a success, and I hope you will be able to help me with a few more books, as occasion offers. When I visited you, I noticed a goodly assortment of books, and I am sure that if a large box were filled with them, our Mission Bureau could send it down here for you by freight. You will be rendering us a big service."

Whether or not we will be able to comply with the missionary's request depends largely on the co-operation of our members. While we do buy books occasionally, most of the shipments of reading matter sent to missionaries consist of donated books and pamphlets.

In closing the writer of the letter quoted from assures us that one of their Fathers "has made a good beginning with his co-operative; he is assisted by a native secular priest."

Contributions for the Library

General Library

VERY REV. PRIOR JEROME, C.D., Manaparam, India: The Silver Jubilee of the Sacred Heart's Scholasticate, December 1943.—CONSUMERS CO-OPERATIVE ASSOCIATION, Mo.: 17th Annual Report, November 29-30, 1945.—MR. J. JOSEPH HERZ, Sr., Mo.: Flower, History of the Republican Party, Springfield, Illinois, 1884; Coughlin, Rev. Charles E., A Series of Lectures on Social Justice, Detroit, Michigan, 1935; Political Text-Book for 1860, New York, 1860.—HON. JOHN J. COCHRAN, Washington, D. C.: The American National Red Cross Annual Report, 1944-1945; Terborgh, George, The Bogey of Economic Maturity, Chicago, Illinois, 1945; Earth-Moving, Fifty Years on Heavy Engineering Projects, Dallas and Los Angeles, 1945.—F. P. KENKEL, Mo.: Commission on Religious Prejudices, 1915-16-17; Bourassa, Henri, La Langue Gardienne de La Foi.—MRS. H. E. FELDHAKE, Ill.: Mid-America, An Historical Review, Vol. 27, Chicago, 1945.—REV. L. P. HENKEL, Ill.: Bohrmann, Georg, Verbesserte Mueller Ehrenkranz, Einbeck, early nineteenth century.

Library of German-Americana

F. P. KENKEL, Mo.: 25 Jähriges Stiftungsheft der Typographia, No. 3, Januar 1898; Typographia No. 9, Chicago, Illinois, 1899; Achtzehnter Jahres-Bericht des Rathes der Oeffentlichen Schulen von St. Louis für das am 1. August 1872 endende Schuljahr, St. Louis, Mo., 1873.

Manuscripts, Photographs, etc.

MR. J. JOSEPH HERZ, Mo.: Three photographs, parish events.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported, \$3,327.50; Jos. Schwener, Ill., \$1; St. Joseph Society, Fletcher, Minn., \$5; St. Anthony Benev. Society, St. Paul, Minn., \$5; Sister M. Eulalia, Kas., \$3; Maria Hilf Society, St. Agnes Soc., St. Paul, Minn., \$10; St. Boniface Parish, Sublimity, Oregon, \$10; St. Martin Benev. Society, St. Louis, \$5; N. N., New York, \$5; St. Lawrence Benev. Society, Faribault, Minn., \$10; St. Joseph Cath. Benev. Society, Appleton, Wisc., \$5; Young Men's Sodality, Folk, Mo., \$5; St. Elizabeth Society, San Antonio, Texas, \$10; Karl J. Waidner, Calif., \$1; A. A. Dobie, Conn., \$2; L. Schneider, Mo., \$1.25; Mrs. E. Frei, Mo., \$5; St. Mary's Cath. Club, Meriden, Conn., \$5; St. Helen's Branch, No. 231, WCU, St. Andrew's Parish, St. Louis, Mo., \$5; St. Joseph Benev. Society, Brooklyn, N. Y., \$1; Br. 19, Knights of St. George, Pittsburgh, Pa., \$2; Holy Name Society, Holy Trinity Parish, Evansville, Ind., \$10; Knights of St. George, Indianapolis, Ind., \$15; CWU of Brooklyn, N. Y., \$25; Rev. J. A. Bartelme, Wisc., \$5; Mary Benson, R. I., \$2; Hy. G. Meyer, Minn., \$10; Maryland Br. CWU, \$15; St. Joseph Society, Wadena, Minn., \$5; St. Peter's Children of Mary, New Britain, Conn., \$1.25; St. Ann's Society, Albany, Minn., \$5; St. John's Benev. Society, Minneapolis, Minn., \$5; Catholic City Federation, St. Paul, Minn., \$5; St. Peter's Society, Senior Section, Muenster, Texas, \$5; Rev. L. Mutter, O.F.M., Calif., \$10; Theodore A. Berg, Calif., \$10; St. Joseph Benev. Society, Winona, Minn., \$10; N. N., \$1; Rt. Rev. Msgr. M. Steines, N. Y., \$5; St. Ann's Society, High Hill, Texas, \$5; St. Benedict Ct. No. 782, COF, Peru, Ill., \$5; CWU of New York, Inc., N. Y., \$500; NCWU, California Br., San Francisco, Calif., \$25; St. Joseph Benev. Society, Kansas City, Mo., \$5; St. Francis Aid Society, Indianapolis, Ind., \$15; Rev. A. E. Westhoff, Mo., \$5; Sacred Heart Parish, Florissant, Mo., \$200; St. Lawrence Benev. Society, Milwaukee, Wisc., \$10; Lechatal Verband, Pa., \$10; St. Joseph Verein, High Hill, Texas, \$5; St. Alphonsus Benev. Society, Philadelphia, Pa., \$5; Catholic State League of Texas, \$50; St. Boniface Council Br. No. 2, WCU, Springfield, Ill., \$5; St. Joseph Society, Wabasha, Minn., \$25; Cath. Guard of America, Chicago, Ill., \$3; Lehigh Valley Section, CWU of Pa., \$25; N. Drummer, Iowa, \$5; Rev. M. Schumacher, Ind., \$5; W. H. Hellhake, Ill., \$10; Knights of St. George, Br. No. 82, Charleroi, Pa., \$5; Br. 12, C. K. of St. George, Carnegie, Pa., \$3; St. Augustine Benev. Society, St. Louis, \$5; Federated District League, CWU of Southern Illinois, \$5; A. E. Todt, Mo., \$3; A. Bennett, N. Y., \$2; Mrs. A. Osada, Pa., \$3; John Pack, Wisc., \$1; John Messer, N. Y., \$2; Marie Archie, N. Y., \$0.25; St. Boniface Society, San Jose, Calif., \$10; Br. No. 328, C. K. of St. George, Pittsburgh, Pa., \$2; Rev. F. Buechler, N. Y., \$5; St. Mary's Sodality, Medalia, Minn., \$5; Total to including February 18, 1946, \$4,537.25.

Donations to Central Bureau

Previously reported, \$57.93; St. Francis Parish Credit Union, Milwaukee, Wisc., \$2; Catholic Women's Union, Quincy, Ill., \$2; Sundry Minor Items, \$0.95; Total to including receipts of February 18, 1946, \$62.88.

Central Bureau Expansion Fund

Previously reported, \$1,488.00; Rev. Benjamin J. Blied, Milwaukee, Wisc., for Life Membership, \$100; John D. Stadler, New York, a/c Life Membership, \$25; Total to including receipts of February 18, 1946, \$1,613.00.

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

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Chaplains' Aid Fund

Previously reported, \$2,909.54; Penny collection, St. Francis de Sales Benev. Society, St. Louis, \$1.75; CWU of New York, \$25; E. C., St. Louis, \$5; Rev. F. J. Remler, Mo., \$8; Holy Trinity Altar Society, St. Louis, \$5; Total to including receipts of February 18, 1946, \$2,954.29.

St. Elizabeth Settlement

Previously reported, \$7,645.13; From children attending, \$678.95; N. N., Mo., \$5; Surplus Food Administration, \$64.08; United Charities, Inc., St. Louis, \$1395.66; Sundry Receipts, \$38.60; Total to including receipts of February 18, \$9,827.42.

European Relief Fund

Previously reported, \$381.50; St. Peter's Parish, Sisseton, So. Dak., \$26; St. Monica Society, Madison, Minn., \$10; Norman Drummer, Iowa, \$5; Francis J. Wiles, New Jersey, \$25; Charles P. Kraft, New Jersey, \$1,000; Total to including receipts of February 18, 1946, \$1,447.50.

Catholic Missions

Previously reported, \$7,267.03; Chas. P. Kraft, N. J., \$18.01; Rev. F. H., N. J., \$20; Rev. Jos. A. Vogelweid, Mo., \$361; CWU of New York, \$5; N. N., R. I., \$20; Mission Society of Jordan, Minn., \$5; N. N., Mission Fund, \$50; St. Stuve, Mo., \$1; Mrs. Mary Moore, Calif., \$100; Gertrude Steilein, Pa., \$25; N. N., Colwich, Kas., \$30; Chas. F. Hilker, Ind., \$50; Senior Boys of St. Vincent Orphan Asylum, Tacony, Pa., \$5; St. Elizabeth Guild, New York, \$20; Mrs. Cyril Echele, Mo., \$25; V. J. P., Md., \$5; Mrs. A. Osada, Pa., \$3; Total to including receipts of February 18, 1946, \$8,010.04.

Gifts in Kind

were received from the following men and organizations of men, including receipts of February 18, 1946:

Articles for Church and Sanctuary Use, from: Rev. John G. Wolf, Kansas (2 cassocks).

Wearing Apparel, from: S. Stuve, Mo. (clothing, shoes).

Magazines and Newspapers, from: S. Stuve, Mo. (magazines, newspapers).

Miscellaneous, from S. Stuve, Mo. (box proprietary medicine).